Pathway to God

आत्मा वा अरे द्रष्टव्यः ।

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Dr. S. Radhakrishnan in Gurudeo Mandir for Inauguration on 8-12-1965

On the left of Dr. Radhakrishnan. Shri G. V. Tulpule, Chairman of the Academy

Pathway to God

Editor :- Prof K. D. Tangod, M.A.

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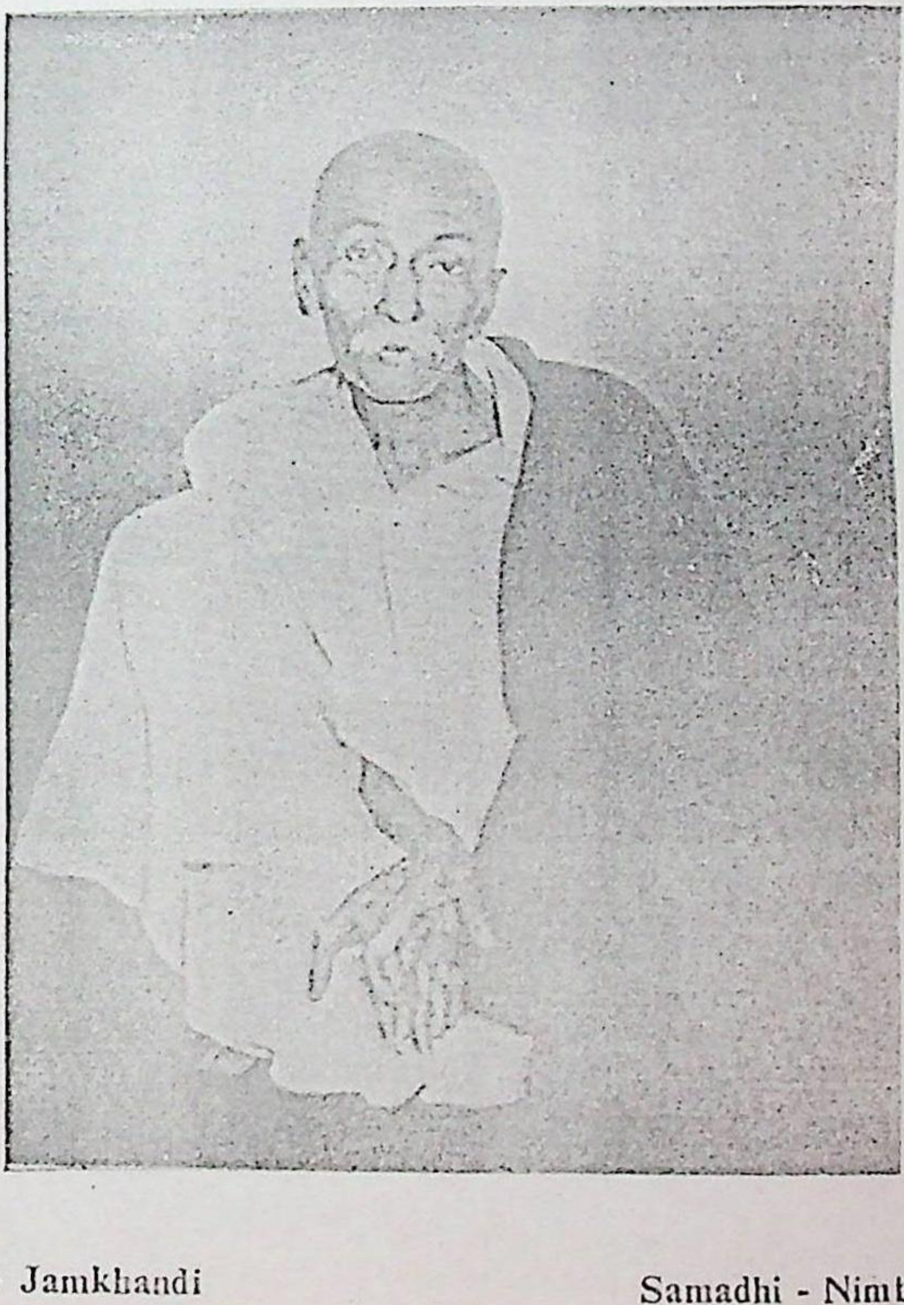

Born - Jamkhandi
3-7-1886

Samadhi - Nimbal.
6-6-1957,

PRAYER

PRAYER TO SRI RAMA

भजामि भाववल्लभं कुयोगिनां सुदुर्लभं
स्वभक्त कल्पपादपं समस्तसेव्यमन्वहम् ।
अरूपरूपभूपतिं नतो ऽ हमुर्विजापतिं
प्रसीद देहि मे विभो पदाब्जभक्तिमाशु ते ।।

I offer worship unto thee, O Lord of Love, whom the worldly-minded cannot reach, but who art to the devotees the wish-yielding tree, and the object of worship to all. Lord of the universe, Thou art formless and yet with forms. Have mercy upon me, O Lord, and pray, promptly grant me devotion to Thy lotus feet.

Tulasidas Ramayana.

EDITORIAL

God-realisation through Meditation.

This special issue of 'Pathway to God' is brought out to commemorate the 25th year of the Mahasamadhi of Sri Gurudeo Ranade, who left this mortal world on the 6th of June 1957, after serving the cause of spirituality for nearly four decades. Only the articles on Sri Gurudeo's personality and philosophy and the institution fonuded by him are included in this issue.

In this context, it will not be out of place if I remind the readers of Sri Gurudeo's views on the Summum Bonum of Life and the means of its attainment. It is well-known that according to Sri Gurudeo, God - realisation is the Summum Bonum of Life. He believed in this goal so much so, that he directed all his efforts to this end. He opined that true religion is the religion of realisation. God cannot be known except through mystic experience. He entertained this belief as he was brought up in the mystic tradition of Nimbargi and also because he was fortunate to have a great mystic as his spiritual preceptor In spite of being a philosopher and a mathematician, he turned out to be a mystic himself. He had the first hand mystic experiences which made it possible to interpret the mystic utterances of Kannada, Marathi and Hindi Saints. We see him interpreting the songs of these saints in his significant works-Pathway to God in Hindi, Kannada and Marathi literatures. He was particular to speak on mysticism through the language of these saints A question was once put to him as to why he did so In reply he said that though he preferred to do so, he did not speak what he himself had not experienced He realised God, enjoyed the nectar of His Bliss and carried on the blessed task of distributing it among the disciplestill the very end of his life.He maintained that when Bliss is shared with kindred souls it increases in its intensity. He said " there is an in - expressible joy in partaking of Bliss not merely for oneself but in the company of those who have been the recipients of a similar Bliss. It is in this manner that Saints become responsible for the spreading of God's Gospel. " It is for this reason that Dr. S. Radhakrishnan, the philosopher of the world repute, has paid his tribute to Dr. Ranade, in glowing terms." Dr. Ranade 'has been touched with the Grace of God We merely talk philosophy while he actually lives it. With Ranpde, philosophy is the pursuit of wisdom, not a mere intellectual exercise. It is for him meditation on the spirit, a dedicated way of life. Sri Gurudeo's life was God-centred, God-inspired, God-possessed and God intoxicated.

Out of the four popular Yogas of Knowledge, Action-Devotion and Meditation leading to God-realisation Shri Gurudeo Selected and rigorously followed the yoga of Meditation. Not only he followed it but also recommended it to all the Sadhakas, because he believed that it is the only sure path that can enable the Sadhaka to attain God-head, the other paths being complementary to it. On account of the temper amental differences, the Sadhakas begin their Sadhana by adopting one or the other of the three yogas that suits their tempermost. But in the long run, they must necessarily take recourse to the primary pathway of Namasmarana Otherwise they will not attain their ideal of God-realisation. The meditation on the Name Divine is the pathway followed by all the saints of the world who have also bequeathed it to the coming aspirants. Shri Gurudeo joins the the group of saints who have emphasised the Yoga of Meditation, perhaps because this path yields sure result especially in the present age - Kaliyuga: Meditation was the very life breath of his. Not a single day passed without meditation. He was particular to devote enough time for meditation.

God is one ; but his Names are many. Name of God is identical with the Form of God. In esoteric books we come across a distinction between Sabija nama and Nirbija nama''Name with a seed, and Name without seed-a name viable and a name not viable. From the point of view of spiritual science, a name might have the highest potentiality of spiritual energy and another which has no such potentiality." Kabir tells us that it is only by the Name imparted by a Guru, who has reached the heights of spiritual realisation that we are able to dispel our mental and spiritual darkness. Sri Gurudeo calls such a Name as " the real atom bomb of spiritual experince."

It must be noted that a mechanical utterance of the Name of God will not lead one to illumination. There must be a feeling (Bhava) accompanying the utterance of the Name. So accent should be laid on the quality of the heart rather than on the utterance by the tongue.

There are a thousand and one names of God It matters not which name we utter The power of the Name. imparted by a Sadguru possessing the requisite spiritual attainments,. cannot be over-es.imated The grace and power of the Lord descends into the Name through the Sadguru. Such a Name would not fail to grant the desired fruit of God-vision. The Saints point out as to how it has been a saviour to the devotees like Valmiki, Ajaamila, Dhruva, Prahlada, Droupadi, Ambarisha etc. Hence the devotees of God rejoice lustily in His Name. They say that the utterance of the Name of God should become almosta reflex action.

"How to judge the quality of our meditation ?" was the question asked by a Sadhaka when Sri Gurudeo replied : "Really we should be our own judges of the quality of our meditation. It is in proportion to the bliss we enjoy in meditation, as compared with the standard bliss of which there is an undefined ;and uncoscious standard in our heart. Usually, we get a fraction of it-a very small fraction. Only rarely is the standard 60% or even greater is reached "Anandasya matram upajivanti." The degree of the bliss, however does not depend upon the expansion of our experience ; it depends upon its quality."

As regards the method of meditation, Sri Gurudeo suggests that a Sadhaka can adopt any convenient posture that allows him to sit at a place for a long time.The place should be free from disturbance. The time for meditation also can be fixed to suit one's convenience. The duration of meditation should be gradually increased so as to utilise maximum time one can afford to spend for meditation in a day. Meditation should be carried on in the company of the good regularly. During meditation the seeker must refuse to admit within his mind any idea except that of God. Even when Sri Gurudeo was in active service at Pune and at Allahabad, he was particular to spend as many hours of the day as possible in meditation. At one time while serving in Pune, he used to spend at least seven hours a day in vigorous meditation from 8 to 10.30 in the morning, from 12 to 1 at noon, from 8 to 10.3o in the evening and from 12 to 1 at night. While teaching at the Allahabad University, Prof. Ranade's major avocation was meditation and study-especially the former. Teaching and writing were subordinate to them. It is interesting to note that in the beginning, he was controlling meditation; afterwards his meditation began to control him. When the call came he would atonce obey the call and sit in his room for meditation. He had ordered his people not to disturb it on any account. Such was his enthusiasm for and genuine interest in meditation from which Sadhakas are to learn a lot and to draw inspiration in their sadhana, directed towards the attainment of spiritual heights

Editor

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Quarterly Jonrnal

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Reflections on Gurudeo Ranade's Philosophy of God-Realisation *

— G. V. Tulpule
M. A.

Your Excellency Dr. Radhakrishnan, Hon'ble Shri Nijalingappa, other distinguished Ministers and God-devoted Ladies and gentlemen :

I feel great joy in cordially welcoming you to this function of inaugurating 'The Gurudeo Mandir' of the Gurudeo Ranade Academy of Comparative Philosophy and Religion. It is our great good fortune that His Excellency the President has kindly consented to inaugurate this Mandir, in spite of his hard, onerous duties and preoccupations, which we can hardly Imagine. Yet, it is most fitting that a philosopher-President should be the Guest of Honour at a function connected with an institution of a mystic-philosopher. His Excellency has very high regard and respect for Gurudeo Ranade and he has expressed it feelingly, more than once. " Prof. Ranade is touched by the Grace of God, " he said at Poona in about 1940 and at Sangli he remarked in 1954, " It has been possible for Dr. Ranade much more than for myself, to pursue his supreme object in a spirit of dedication... With Ranade, Philosophy is a pursuit of Wisdom, not a mere intellectual exercise. It is, for him, meditation on the spirit, a dedicated way of life. " Even for His Excellency, ' Philosophy remains his first affection, though he has to give much of his time and attention in recent years to other things than philosophy and religion." On Gurudeo Ranade's demise, His Excellency wrote a touching letter, which expresses his affection and regard so vividly. " The Great Ranade has passed away. Another link is cut. We have to wait for the call. He lived a

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* Welcome speech at the time of inauguration of Gurudeo Mandir, Belgaum at the hands of Dr. S. Radhakrishnan on 8-12-1965. For want of time, it was treated as read.

life of great simplicity and piety and ennobled the lives of many, who came into contact with him. My life is richer for having known him. "

Gurudeo Ranade fully reciprocated these sentiments, as will be seen from the prophetic remarks in his address, as President of the Indian Philosophical Congress at Nagpur in 1937.

" It is only when all humanity comes to recognize the one spiritual principle, which underlies all things, that we can bring about a harmony between different creeds, nations and races. Sir Radhakrishnan is such an ambassador of Indian thought to Western Culture. "

Have these remarks not proved fully prophetic on the background of subsequent events ? His Excellency's association with this function, as the Guest of Honour, is indeed मणि–कांचन योग a valuable, fitting, yet rare combination.

The idea of the foundation of this academy started with the donation of a piece of land-the land on which this Mandir and the buildings of the Gurudeo colony stand-measuring about twelve acres, by the late Rajasaheb of Sangli, to the late Gurudeo Ranade, "to work for the spiritual unity of mankind and consequent peace and good-will upon earth, bringing together intellectual and spiritually-minded persons through spiritual symposiums, meetings and conferences, study and research, lectures and religious and philosophical publications. " Unfortunately, the generous, courteous, God-devoted, popular chief donor, the late Rajasaheb of Sangli, has been snatched away by the cruel hand of Death and everyone is grieved at his absence today. He graced two previous functions in connection with this Academy in spite of physical ailment and would have been eager to attend this one also. But that was not to be and we can only pay our homage of gratitude to him in grieved silence.

Gurudeo Ranade established this Academy in 1952. Resources for the work of the institution were to be secured by developing the donated land as building site and selling plots for building houses Little could however, be done in that direction during Gurudeo's life-time and even for a few years after his demise. Then, again it was on the initiative of the Rajasaheb of Sangli that an application was submitted to the District Judge, Belgaum, in 1960 for the appointment of new Trustees and he passed orders, approving the proposed Trustees in 1962. After this, the work of developing that land as building site was taken up in right earnest by Shri J. V. Parulekar, Retired D. D. C., the indefatigable Hon. Secretary of the Academy.

Shri Parulekar got the land levelled, laid out plots, sold them at decent price and collected a sum of over Rupees three lakhs, of which over a lakh of rupees have been invested in constructing this Mandir, about Rs. 30,000/- will have to be spent on subsidiary buildings and the balance will form the corpus for carrying on the work in accordance with the aims and objects of the Academy, viz Research, Publications, Lectures. An Academic Council to undertake this very important and useful work is under formation. It might not be out of place to mention that all the development of the Academy, during only the last year and half, including the construction of this solid, spacious Mandir is the fruit of the untiring, devoted, selfless work of Shri J. V Parulekar, with the willing co-operation of several admirers and devotees of Shri Gurudeo.

Born on 3rd July, 1886 at Jamakhandi, in the present Mysore State, Sri Gurudeo had a brilliant career as a student in the local school and at the Deccan College, Poona. He won all the Sanskrit Scholarships and the prizes from the Matriculation to the B. A. Examination and achieved First Class Distinctions. He passed his B. A. in 1907 and was appointed a Fellow at the Deccan College. By the end of 1908, however, he was overtaken by a prolonged illness and so he could not appear for his M. A. in 1909, which he took ultimately in 1914 in Philosophy, winning the Chancellor's

Gold Medal and the Telang Medal also, and heading the list of candidates in First Class.

He had been initiated by his great spiritual master, Shree Bhausaheb Maharaj of Umadi in 1902 and had started the Sadhana of Namasmaran under his guidance and had also been blessed with some spiritual experiences of Light and Sound. But his spiritual life began in right earnest in 1909, with his serious illness While explaining the effects of God-realisation in his book on the Bhagwat-Geeta, Gurudeo Ranade writes : " Unless you set your heart fully upon me, you will not cross this ocean of Perils; says Shree Krishna.

(मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि)

"May I confess ", he continues, " to a friend's obligation which saved me in 1909 at the Deccan College and at my home in Poona, when I was hovering between life and death ? At that time, I fastened my mind on this verse, which by the Grace of God, led me successfully through a sea of perils. " (B. G. 267-68). These remarks refer to his serious illness from 1909 to 1910, which was also the period of marked growth in his spiritual experiences. His health was never very good after this and almost every ten years he suffered from serious illness, when even his life was in danger. But these were also the periods of reaching valuable heights of blissful spiritual experience. It has been rightly remarked that his life was his philosophy and conversely his writings on saints were his biography. As one of the many interesting illustrations of this statement, it may be pointed out that he experienced physical suffering from time to time, side by side with growth of beatific spiritual experience. In some of the Dohas of the Paramarth Sopan he has pointed out that misfortunes help or are even necessary for spiritual growth. Hence the Master sends them to the disciple; but his protecting hand is ever there. An aspirant must never forget that the road to spiritual heights lies through crucial suffering.

गुरु कुम्हार सिख कुम्भ है, गढ़ गढ़ काढै खोट ।
अन्तर हाथ सहार दै बाहर बाहै चोट ॥

" In the midst of calamities and misfortunes which might fall to the lot of the disciple, the spiritual Master gives him internal and continuous support and enables him to face boldly his trials and tribulations. The Sun of his Guru's Grace shines through the edge of his misfortunes, though these, for a while, may darken the luminosity of his spiritual life. " (H. P. W. 337.)

खडा मन्सूर सूलीपर, पुकारा इश्क बाजोंसे ।
यह उसका दामका जीना है आवे जिसका जो चाहे ॥

" This refers to self-annihilation and we are told that unless we annihilate ourselves completely, we have no hope of reaching God. Mansur proclaimed that the sharp-pointed pillar upon which he ascended to death was merely the staircase to the terrace of God or Reality " (H. P. W. 295, 99). Such illustrations can be multiplied from the teachings in his books and incidents in his life. To return to the story of Gurudeo Ranade's worldly life, he served as a life-member and professor at the Ferguson College and Willingdon College of the Deccan Education Society, resigned the post owing to illness in 1924 and made efforts to start an Academy of Comparative Philosophy and Religion, " where representatives of all religions and philosophies must meet together and in which thoughts may be exchanged, for the sake of testifying the Greatness and Glory of God. " This institution however did not materialise then. Finally, he was earnestly invited by the late Sir Ganganath Jha, the then Vice-Chancellor of the Allahabad University, who was deeply impressed by Gurudeo Ranade's work " A Constructive Survey of the Upanishadic Philosophy " to join that institution as a Professor of Philosophy. Gurudeo Ranade worked there from 1927 as a Professor, was elected as Dean and finally retired as officiating Vice Chancellor in 1946. His works, " Creative period " (1927) ·

' A Constructive Survey of the Upanishadic Philosophy ",- (1926), " Mysticism in Maharashtra , ". (1930), " Pathway to God in Hindi literature " and " Hindi Paramarth Sopan " (1954), " The Bhagwat Geeta as a Philosophy of God-Realisation " (1959) and Pathway to God in Kannada literature " (1960). are masterpieces of deep scholarship and treasures of Philosophic and Spiritual teachings. Great Scholars and eminent thinkers have unreservedly paid their tribute and eulogized his deep study, profound scholarship, signal originality and genius for interpretation.

Since 1909 to the end of his life, spiritual Sadhana was the main purpose of Gurudeo Ranade's life, his life was dedicated to it and all else was of only secondary importance. No other ideal, social or political, intellectual or moral, ever attracted him or made him deviate from the pursuit of God realisation. To him all these and other ideals were subsumed in the spiritual ideal " The ethical and mystical sides of self-realisation " he writes, " are fused together in a passage in the Chandogya Upanishad, stating that real happiness is the happiness which one enjoys in the vision of the infinite. He who thus realises the triune unity of the Infinite, the " I " and the Atman is alone entitled to enjoy the highest happiness ".

According to Gurudeo Ranade " The ethical Summum Bonum consists in the mystical realisation of the triune unity, as the goal of the aspirants' one-pointed devotion" (C. S. Up 304-305). Thus, in his opinion, the True, the Good and the Beautiful are included in this divine bliss, and there can be no greater ideal for man than Beatific Self-realisation.He always lays stress on the aspect of bliss in God realisation. To the Western scholars, who find only pessimism in Upanishadic Philosophy, he points out " Tagore's Philosophy of Joy and Bliss is only the crest wave of that great, huge ocean of blissful existence, depicted in the Upanishadic Philosophy ". His answer to those, again, who maintain that the bliss in that philosophy is negative; is : “ We cannot conceive of any bliss being negative; for, that would be a contradiction in terms .... This bliss is the same for all human beings, whether they live in India or Europe. For, where the same intellect, feeling, and will have been ordained to mankind by God, He has also made provision for a like consummation in each case ” (C. S. Up preface 12-13). At the end of his highly scholarly and original work on the Bhagwat Geeta he writes : “ One need now no longer ask, ‘ Is the moral more divine than the sublime or the sublime more divine than the moral. It is enough for us to know that the moral, the sublime and Divine, all merge in one consummate Philosophy of the spirit, like that of the Bhagwat Geeta ” (B. G. 297). Regarding bliss, he tells us further “ The enjoyment of ecstatic bliss within ourselves is the same thing as becoming one with Brahman ” (B. G. 224). This is Gurudeo Ranade’s “Philosophy of Beatificism ”. Quotations can be multiplied to exemplify his emphasis on spiritual bliss as the consummation of all ideals, of the True, the Good and the Beautiful, but that is hardly necessary. His words, already quoted, are sufficient to show why he dedicated himself with one-pointed devotion to the pursuit of this ideal. Fame or fortune did not tempt him, criticism and derision did not unnerve him into swerving even a hair-breadth from this noble Pathway to God. For, he had no doubt whatever that the Seekers after other ideals also like अन्यदेवता भक्त, devotees of minor deities, in reality, searched for God only, though at a wrong place and through a wrong Sadhana or means.

To a friend he writes on 14th August, 1924 : “ For myself, spiritual life has been the most important thing, of which educational, philosophical and propagandistic activities are mere faint expressions...... My inner-Most inspiration has been that of spiritual life... .. I shall hail the day when, free shall I have been : free from any dependence whatsoever, pecuniary or other, even on such an institution (the proposed Academy), I may rise superior and regard the kind of life that may be led even in such an Academy, as ancilliary to the great spiritual life, which is the end not merely of my own spiritual existence, not merely that of others, who may consent to cast in their lot with me, but, I am sure, of humanity at large, which is consciously or un-consciously pursuing the Pathway to God. How far I shall be able to achieve such an ideal remains entirely at the Will of God. It is only our business to wait, to watch, to work and to pray." Dedicated to this ideal, Gurudeo devoted long hours to meditation, even during periods of serious physical ailments and by God's and Sadguru's Grace his spiritual experiences attained new heights and, as he once remarked, to his spiritual bliss (ब्रह्मसंस्पर्श सुख), there was no end. In course of time spiritual seekers approached him for enlightenment and there was a gradullay growing community of Sadhakas at Nimbal, who considered it their good fortune to be under Gurudeo's spiritual guidance. Gurudeo Ranade passed away quietly at Nimbal on 6-6-1957 leaving behind a great reputation as a scholar, author and philosophar and mystic too and also a large number of devotees and disciples.

According to Gurudeo Ranade, Philosophy is a quest to make life Divine, " The veracity and virility of any metaphysical theory " he writes " is to be guaged by its power of making life Divine and therefore worthwhile living " (C. S. Up preface 14-15). In his opinion, the Bhagwat Geeta teaches that, life attains perfection, consummation and becomes divine and blissful only after God-realisation. Thus, " Mysticism, being the practical side of life, can alone give satisfaction to those who care for philosophy as a way of life " (Mah. My. P. 1). He observes ' Making Philosophy a way of life ' does not mean merely expressing it in our social relations and conduct. That, of course, is presumed. Philosophy ought to mould our social conduct, no doubt. But it ought to give us an ideal, which will make our life Divine and then proper social conduct will be the natural effect of the attainment of that ideal. Mysticism places before man the highest value. viz. God-realisation which is different from and transcends the philosophical ideals Truth, Goodness and Beauty. Our President writes in his work " An Idealistic View of Life ". " Religious consciousness is not, reducible to either intellectual, ethical or aesthetic activity or a sum of these If it is an autonomous form of spiritual life, which, while including these elements, yet transcends them, the object of religion is not either the True, the Good or the Beautiful or a mere unity of them, but God, the universal consciousness who includes all these values and yet transcends them ". (PP. 199-200). Mysticism teaches that life will attain perfection only after God-realisation and in no other way; God-realisation includes the achievement of Truth, Goodness and Beauty and transcends it.... " The consummation that the Upanishadic Philosophy affords is the realisation of the Divine in the Individual Soul ", (C. S. Up. preface 15), writes Gurudeo Ranade. All saints of the East and the West, belonging to different times, countries and religions have fervently preached this ideal, declaring that they speak from their personal spiritual experiences and not from philosophical dogmas. They proclaim that they have seen God, realised the Divine Self in them; have enjoyed the Supreme Beatific Joy and Purity of God and that the means to realise God is moral purity and one pointed unswerving devotion to God. "Witnesses to the personal sense of the divine are not confined to the East. Socrates and Plato and numberless others-testify to the felt reality of God. It is as old as humanity and is not confined to any one people. The evidence (of saints) is too massive to run away from. " (' An Idealistic View of Life ' P. 91). writes our worthy President.

I need hardly and after all that has been stated above regarding Gurudeo's spiritual Sadhana, that he himself achieved this personal experience of the felt reality of God, realised God through long and arduous spiritual Sadhana, in spite of frequent physical break-downs and numerous other difficulties for over five decades, with the initiation from and the guidance and Grace of his Great Sadguru on account of his own spiritual experiences, he was convinced that God-realisation is the highest value, the noblest ideal for man and that its attainment alone makes life divine and blissful. Thus he discovered this ideal from his own spiritual experiences and not from the knowledge of philosophy, which he studied to find the rational foundation and justification of his faith in this ideal. This had to be done, if mysticism was to appeal to thinkers and philosophers. " Rational mysticism which has been hitherto regarded as a contradiction in terms, must now be a truism ", (C S. Up preface 15) he wrote. His writings have paved the way towards this goal. After this conviction, it naturally became his mission, like that of all saints, to spread the Gospel of God whenever and wherever possible." This mission is the outcome of the compassion which mystics feel for all humanity, this compassion, in its turn, is born of their सर्वात्म भाव, unison with everything and everyone, due to God-realisation. This was the mission of the mystics of the middle ages, " who engrossed themselves in the practical upliftment of the human kind on the sure foundation of one's own perfect spiritual experience " (Mah. My. 2). At the end of his Pathway to God in Kannada Lit. Gurudeo Ranade tells us, " It is no wonder, if final victory and infinite auspiciousness, which are the very nature of God, belong as well to the devotees, who have made a conflagration of themselves in the burning fire of God-love. These God-realisers constitute a blessed community and on account of their intense love for afflicted humanity they live only for its benefaction and betterment, proclaiming from pole to pole, like rumbling clouds, the eternal Gospel of God from everlasting to everlasting., (K. P. W. 314). So, communion of Saints and activities like those aimed at by this Academy to spread the Gospel of God are an organic part of spiritual growth : " A realised soul must come into contact with souls similar to him " writes Gurudeo Ranade. " There is an inexpressible joy in partaking of bliss, not merely for oneself, but in the company of recipients of similar bliss, It is in this manner that the saints become responsible for the spreading of God's Gospel ". (B. G. 299). " One has only to remember that it becomes the mission of such a (God-) realiser to spread the Gospel of God, whenever and wherever it becomes possible for him. " One God, one world, one humanity " should be his maxim, theopolity his doctrine. Whoever realises the unity or presence of God can never but direct his life in such a way that the Greatness of God becomes, not merely understood, but also achievable. " (B. G. 136). So, after mature spiritual development, Gurudeo Ranade applied himself to the task of spreading the message of devotion for the benefaction of afflicted humanity. But, being a gifted philosopher, among other activities to achieve this he set before himself the idea of " bringing together all those who are interested in a philosophical investigation of the Problem of God. " For, the masses follow the opinion, thoughts, and behaviour of philosophers, यद्यदाचरते श्रेष्ठस्तत्तदेवेनरो जनः).

Hence, the most effective means to spread the message of God among the masses is to create in the minds - of philosophers and thinkers a firm faith that God and God-realisation is the highest ideal. "The world is torn with dire conflicts, today. There is no hope for humanity, except on the basis of spiritual experience whose power when writ large upon the world can assuage ascerberated feelings, reconcile warring interests and make humanity a true mirror of peace, joy & glory which is in God." writes Gurudeo.

At present there is a cry for one humanity: " but there will be one humanity, only if there is one God and one Religion ", Gurudeo Ranade tells us. He devoted his life to the Sadhana for God - realisation and to the spiritual enlightenment of people, though no regular institution for the latter work was effectively established. His Ashram at Nimbal developed into an informal institution. The same holy and ennobling work is to be carried on by this Academy. Had its work started during his life-time and gained momentum, it would have been comparatively easy for his followers to continue it. But God willed otherwise. Let us pray to God with Jnyaneswar and beg of Him " May the company of the devotees of God, who shower blessings incessantly meet the beings on earth... May all beings enedbowed with all happiness and have incessant devotion for the Primeaval Being." That is the highest blessing, the greatest hope for afflicted humanity. God, in His Mercy, may send to the earth other great saints. In the meantime, by the Grace of God and Gurudeo, with the blessnigs of philosophers, who live with an ideal view of life and teach the same to others and with the co-operation of God-devoted persons like you all, the Academy is making an humble beginning with its work ; the future rests on the knees of God. It is for the workers only to work and to pray. They have full faith in Gurudeo Ranade's spiritual ideal and are making efforts, in full knowledge of their limitations to pursue it and hence have undertaken the work of the Academy also, in all humility, chiefly for their own spiritual and moral uplift, and secondarily for serving humanity also, आत्मनो मोक्षार्थ जगतो हितायच. So may God help us.

Your Excellency and worthy Ladies and Gentlemen in the name of Shree Gurudeo Ranade, I once more gratefully welcome you to this function.

Abbreviations

C. S. Up :- A constructive Survey of the Upanishadic Philosophy.
B. G. :- The Bhagwad Geeta as a Philosophy, of God-realisation.
Mah. My :- Mysticism in Maharashtra.
H. P. W :- Pathway to God in Hindi Literature.
K. P. W. :- Pathway to God in Kannada Literature.

* * *

Gurudeo-A Great Mystic

Dr. S Radhakrishnan,
President of India

Friends,

I am delighted to be here and inaugurate this building set up in honour of one whom I had known for nearly 40 years of his life I met him about the twenties of this century and have had to do a great deal with him when he was in Allahabad University.

The purpose of all knowledge is experience of personal insight अनुभवावसानमेव विद्याफलम् । vidya-phala is Anubhava Experience, not mere talk. And this experience you can never have by texual learning You can never reach the end of your things, man's fulfilment, by mere-Vakyarthajnana ". you may go on interpreting texts and you may give Philosophical discussions, but all that does not take you to the true fulfilment of man's nature. The Upanisad tells us, you start with Sravana or listening to authoritative texts; then Manana, logical reflection on them; and then Nididhyas or personal meditation; it is after that you get Atmadarsana. An insight into reality comes to you after Sravana, Manana and Nididhvasana. The same thing is repeated in the Bhagavad Gita also. Tadwiddhi Pranpatena Pariprashena Sevava) Pranipata is listening to a Teacher; Pariprashna is logical enquiry and investigation; Seva is devotion and discipline which transforms your nature and makes you into a true religious being. Those who stay merely repeating the texts are priests; Those who indulge in logical investigation and discuss arguments for and against, are philosophers; but those who get beyond these two stages of priestly learning, philosophical enquiry are the Prophets. And true Religion is Prophetic Religion, is religion worked on the depths of your being. You feel what you talk about. It is not Pracara merely but is something which

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* Inaugural address on 8-12-1965 while inaugurating Gurudeo Mandir, Belgaum.

is personal experience or encounter with Reality. That is what the end of religion is The end of religion is not learning texts from the Scriptures or attending Churches or Temples or Mosques, but it is by personal meditation, self-discipline and self scrutiny, to transform your nature, so as to make yourself a symbol of an emancipated or a free human being.

Ranade, to the best of his ability, performed meditation, throughout his life, and was trying to see God face to face, to have direct encounter with Reality-Personal communion that is what our sages have spoken to us, as the true end of religious life.The Vedas tell us;'' Sada Pasyanti Surayaha-Tad Visnoho Paramam Padam ' Diviva C ksurata am. " Pasyanti " is the word used; it is not a question of repeating texts, or knowing by inference, but it is a question of seeing him face to face That is what our sages did. They did see the Divine, the Ultimate Spirit, as our naked eye sees the sky spread out before us. Even as the naked eye sees the sky, so should the eye of the-Soul be trained to see, the Ultimate Reality which is there. If religion is the pursuit of this experience, what we intuit, what we see cannot be irrational, cannot be unreasonable That is why in the Brahma Sutra in the II Sutra, it says : " Janmadvasya Yatah ". It is a logical enquiry. You look into the Reality, look into the cosmic process, look, try to find out whether it is self-sustaining, self-maintained or whether it requires something elso to back it. Is there a profound Presence underlying this great cosmic panorama ? That is why in the Taittriya Upanisad, it starts by saying : Yato vaimani bhutani Javante, yena jatani jivanti yat Prayanti abhisamvisanti Tad Branhma, Tapasa Brahama Vijijnasasva, Tapa Brahma Panini says, Tapa is Alocana it is not merely the first look at things, it is the second look. You try to penetrate behind the external surface, you try to get into the roots of Reality and find out whether this world is to be regarded as self-sustaining, self maintaining or whether it is a product of chaos or caprice or anything like that. It is then that you get an answer.This world, which has been a molten mass of fire, has developed from molten mass of fire. has developed from Anna to Prana, from Prana to Manas, from Manas to Vijnana, from Vijnana to Ananda. This is logical enquiry. This is not personal experience. This is merely trying to examine the nature of things and trying to get at the roots of Reality by a good survey of the nature of the world which is presented to us What we talk about is not dogmatic or sectarian kind of religion. It is a religion which is based on experience and investigation by logic. We look into the world and we try to find out why this world has been perpetually unfolding itself or whether there is some principle underlying it which is making this world go forward from step to step. If this world is to be regarded as a cosmic staircase. with rungs in the ladder, there must be some principle which makes the world grow from one stage to another, The present stage of logical enquiry is not the untimate thing. Man has to be surpassed. He has to grow beyond the stage at which he has arrived. He is intellectual, he is questioning, he is sceptical, he is irrelevent, he does not know what the truth of things is. Therefore, he has to go forward. The intellectual being is disturbed by doubts and discords. There are all sorts of troubles in his mind. If he has to attain perfect tranquility of being if he has to get what you call calm, the composure of the saintly man, if you have to get what the Bhagavad-Gita describes as " Sthitaprajna " , It is necessary for you to burrow into your own self, to churn your mind to so scrutinize it and transform it into something which is steady calm and composed. It is that kind of composure which experience gives you It is that which we all aim at. Everyone says that " Blessed are the pure in heart for they shall see God. " The expression used in the Christian scripture is " They shall see God. " when do they see God ? When they purify their hearts. When their minds are cleared of all doubts and difficulties. When they try to translate an intellectual inference into a deep burning conviction. If you are able to make the Ultimate Reality into something which you feel in the pulse of your being, something which transforms your whole nature makes you into a different being altogether, makes you reborn " Tadwitivam Janma ", if you are able to become reborn, it is then alone that you can call yourself a truly religious man. Otherwise you may talk about religion, discuss about religion, but you dont have it in your heart. It has not enlarged your mind, It has not enriched your heart, it has not transformed your being, it has not made you something different from what you are. If you wish to get it, what is necessary is, some moments of stillness. Man is not merely a social being, he is also a solitaty being. It is when he is alone that he is most himself. It is in those moments when he can examine himself, when he can find out what the doubts are, what the impediments are towards the realisation of the highest at which we all aim.

Ranade was a man, who by sheer exertion, by real practice, meditated, long time, long hours and tried to catch the spirit of God and see God face to f ace That is the great thing which he has achieved. If this building and those who would live in it. if they are able to catch something of his spirit, to feel that religion is experience and not intellectual gymnastics, if they are able to do that, they would have done well I wish this Institution success.

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The Conception of Brahman and Isvara in the Bhagavadgita-an interpretation of Dr. R. D. Ranade.

S K. Gupta,
M. A.

Qualified Brahman is Isvara. That Brahman is without qualities can be realised by mystical intuition. Intellect cannot describe the qualityless. When qualities are ascribed to Brahman to make Him understandable, He becomes Isvara. Isvara is Brahman with qualities. Though Brahman cannot be positively described, yet He can be negatively suggested. Suggestions of Brahman and descriptions of Isvara occur in the Bhagavadgita. Dr. R. D. Ranade in his book Dhyanagita arranged the verses of the Bhagavadgita as descriptions of Isvara and suggestions of Brahman. Isvara is taken up first, as intense devotion to Isvara is the pre-requisite for mystical realisation of Brahman.

Isvara in the Bhagavadgita.

The conception of Purusottama in the Gita is a description of Isvara. The Uttama Purusa is higher than Ksara and Aksara Purusa. He has the highest personality. He is the source from which the tree of worldly existence emerges. Isvara in Sankara Vedanta is the creator of the world by His power Maya. The world is an appearance. The Asvattha tree in the Gita with its roots upwards and the branches downwards is also the world appearance. Its roots are in Isvara. To get rid of the appearance detachment for worldly objects is to be inculcated and Isvara is to be worshipped.

Another description of Isvara in the Gita is Sutram. The world originates from Him and He is present in everything like a thread (sutram) in the jewels of a garland. The Universe is a unity-in-diversity. There is organic synthesis in the universe. God is the immanent and unique power that makes the synthesis. The same is the Vedanta conception of

Antaryamin who is immanent in all the existences of the world. The immanence of God in the universe is also implied by the expressions Rasa and Vaisvanara in the Gita. Rasoham apsu implies I am the essence of water. God is the essence not only of water but also of all objects. The conception of Vaisvanara implies this spiritual entity which lives in all human beings as well as in all material objects. Like the celestial fire of Herakleites it inhabits and enlivens all animate and inanimate existences.

Next Isvara is described as immanent in all dualities. He is Kratu-the intention to perform Yajna, as well as Yajna itself. He is the one who offers sacrifice as well as the one who receives it. He is the father as well as the mother of the universe. No contradiction is involved in such statements. In Hegel's philosophy the contradiction between thesis and antithesis is resolved in synthesis; even so the apparent contradictions in dualities are resolved in Isvara. He is immanent in all dualities

Isvara as the wielder of Maya occurs in the Gita. The covering of Maya conceals Him from the common man. Being deluded by Maya the ignorant fails to grasp His eternal, indestructible nature. In the chapter seven verse twentyfive of the Gita the word Yogamaya signifies Maya in Sankara's sense having the double aspect of avarana and viksepa. God is not seen (avarana) and misconceptions are formed about Him (viksepa). Further, in the Chapter IV verse 6, it is stated that Isvara who is without birth, by His Maya is born in the world. This is what is called Avatara. God assumes a human form to protect the saints and destroy the evil doers from time to time.

Last but not the least is the description of Isvara as transcendent (atisthana). Towards the end of the tenth Chapter of the Gita Lord Krishna says to Arjuna, only by a small fraction of my being I hold together the entire universe. The implication of the statement is that the most of God is beyond the universe. He is not only immanent but also transcendent.

After the description of Isvara, Ranade takes up Brahman in his Dhyanagita.-Brahman is a mystical realisation which cannot be described. It is ineffable. However, His nature may be suggested. These suggestions are mostly negative in character. The verses suggesting the nature of Brahman in the Bhagavadgita have been arranged systematically in Dhyanagita.

Brahman in the Bhagavadgita

Brahman is avinashi. It cannot be destroyed. It has neither origin nor destruction. It does not kill nor get killed. Weapons cannot cut it into pieces. Fire cannot burn it. Spirit is eternal. The entire universe is grounded in eternal Brahman. As the all-pervading sky is not involved in the activities of the world so is Brahman non-involved in the activities of the body. Soul is Brahman. The consciousness of soul is consciousness of Brahman. As the sun manifests objects, the consciousness of soul manifests the body. Brahman is without activity. Pure consciousness or spirit is inactive. Soul in the body is inactive. The transcendental self does not act. All actions, meritorious or sinful, are done by the empirical self under illusion. The illusion disappears when the empirical self realises the transcendental self. Brahman or the transcendental self is above good and evil. Also He does not enjoy any sense object. The Brahman in this body witnesses everything, but does not enjoy anything. Enjoyer is the empirical self.

Brahman, the mystical realisation of which liberates man, is beyond both existence and non-existence. He is not existent in the sense the objects of the world are. Nor is He non-existent being a higher type of existence. His hands, legs, eyes, head, face and ears are everywhere. He is all-pervading. This is a mystical realisation of Brahman. One of the various mystical experiences of Ranade is he saw eyes all around looking at him. Brahman is without senses and yet the essence of all the senses are in Him. He is not involved in the affairs of the world and yet the world is grounded in Him. He is without qualities and yet enjoyment of qualities is in Him. He is within as well as outside us. He is stationary and yet motion is in Him. He is far as well as near. Being subtle, He cannot be known. Indivisible Brahman exists in everything as divisible. He is the light of all luminaries. He is the opposite of darkness. He is in every heart light-like. He can be known through mystical experience. According to Ranade in mystical realisation of Brahman, He is first experienced within our heart and then He is seen outside all around. Unless the inner and the outer experience be the same, it is not real mystical experience. Though the experience occurs above the level of intellect, yet intellect can grasp it. It is not anti-rational. It streches the limits of intellect far beyond. And then Brahman is the supreme object of wonder. Mystics experience Brahman as most wonderful. It cannot be described in words. It can be spoken only as most wonderful. There are mystics who can hear Him and that too as most wonderful. Even so comprehensive knowledge of the incomprehensible Brahman no human being can have. Finite as man is, he cannot have complete understanding of the Infinite. By developing mystical capabalities a saint can realise more and more of Brahman. Thereby he comes nearer and nearet to Brahman. But as long as mind and body persist the distinction between the saint and Brahman always remains. According to Ranade the saint approaches Brahman asymptotically. They tend to meet, but complete merger is not achieved in the life time. Therefore complete knowledge of Brahman is not attained so long as the saint has a body and mind and has to live in the world.

In the Bhagavadgita, Isvara is designated as Saguna and Brahman as Avyakta. According to the Gita Saguna worship is better than Avyakta worship. It is more difficult to ... concentrate mind on the qualityless Brahman, than concentration of mind on Isvara with qualities. Saguna worship stirs up devotion which is essential for God-realisation.

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Shri Gurudeo Ranade and the Varieties of Mystical Experiences.

Suresh Gajendragadkar.

(1) Preliminary Preamble

The varieties of mystical experiences, as discussed by Shri Gurudeo Ranade, is a subject which a fully qualified person alone can expound. In fact, a person who himself has risen to those giddy heights can do justice to the subject. Let us not forget it was he (and he alone) who first time explained the various hidden mystical meanings in the poetry of the Saints of India. He alone could verify and positively emphasize the spiritual content of the words and he alone was capable of brushing off many ideas as " poetic, " meaning they were not spiritual experiences. Shri Gurudeo has described a panorama of mystical experiences right from its genesis to the ultimate stage of supernatural mystical experiences, with a wealth of illustrations, keenness of intellect and critical acumen, almost unprecedented in the history of the treatment of the subject. There is no experience mentioned in his books which he himself had not experienced. And he has never given out all the experiences he had. Because as he himself has repeatedly expressed. " No mystic usually gives expression to his inner experience What is the use of giving verbal expression to such an experience? It may be regarded as exaggerated or figurative or even smacking of some chink in the brain... The experiences are to be enjoyed, experienced. Experience presupposes unity; expression presumes duality. Therefore, experience cannot be expressed. " Hence I feel that a beginner like me is rushing in where others fear to tread, And yet I have taken this task only with a view of a student trying to understand his views and putting them before you. Also there was another personal reason. By rereading his works, with this particular oriented approach, I wanted to get deeper understanding of Shri Gurudeo's life and works.

This would in turn create more Bhava in my heart, more love, respect and devotion towards my Master Shri Gurudeo. It was an experience to enjoy the masterly ease and confidence of Shri Gurudeo's words, his unparallelled, incising, intellectual arguments, his unattainable ideal devotion to Shri Umadikar-maharaj. With my most humble and grateful regards to him, I would start discussing the topic May his grace be with me as not to say something which he did not want me to say.

(2) Introduction

I would like to deal with the topic a particular way as to establish what Shri Gurudeo really meant; what were his experienced connections about these subjects. First I will tell you what meaning he gave to mysticism and therefore to mystical experiences (That is why I am using the word ' mystical ' instead of " religious "). Next we will see how he explains the first experiences wherein he contributed " spiriton " to the mystical literature, with various proofs he has given from his own experiences and from Hindi, Marathi and Kannada literature. Next we will deal with various experiences classified as morphic, photic, phonic etc., and then we will pass on to the higher and higher ascending steps of complex mixed experiences as described by Shri Gurudeo. Lastly we will find out what he declares as ' Summum Bonum ' of mystical pathway. But it must be remembered that Shri Gurudeo was very particular about the ethical principles and morally pure life of Sadhara without which he believed there would be no progress.

(3) Mysticism.

Though ,it is now partly accepted that " mysticism " has nothing to do with mystery but has its origin in the Greek word ' Muo ' or - ' Mustein ' to shut the lips or eyes, it was Shri Gurudeo who first time gave the meaning of mysticism to the philosophers. He has mentioned this very categorically, and emphatically, ' that was the meaning Igave for the word. 'Mysticism' is a philosphy of realisation and enjoyment of God in silence. To describe God or Reality by word of mouth is impossible. Our real experience of it is in the hearts. This is the attitude of mysticism or "Mouna." He mentions repeatedly in every book of his in one way or the other that 'Mysticism' denotes the attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable, namely, a beatific contemplation of God and its dissemination in the society and the world." It is very characteristic of Gurudeo to define mysticism, not only as the philosophy but to continue to tell its significance and its ultimate purpose as a part of the definition.Though he did give criteria of mysticism in terms of Mystical experiences, he did say with the force which only the experienced mystic can have. "The surest criterion of mysticism is the reality of experience as enjoyed by the mystic himself. It is known only to him and to his Maker Before it, there is no appeal ; for it, there is no criterion. Our real experience is in the hearts"–so this is the attitude of mysticism of Shri Gurudeo.

4) Mystical Experience-

Shri Gurudeo has referred to experiences as mystical or supersensual whenever he talks or writes about experienes of God or Reality. He has been careful in bringing out the importance of intuition as the faculty of spiritual experience While discussing the criteria of experience he has brought out this fact to the interesting finale by pointing out to the ultimate result of the growth of mistical experiences. He has described the unique character of mystical experience in two words-intuitive and ineffable. Intuition should back the intelligence, will and feeling which are necessary for any mystical endeavour. He further explains that intuition is the faculty of supersensuous experience which is aroused in us by proper initiation and practice. The intellectual power, absolute clartiy of thought, plentitude of finer emotions all tuned to expeirence of God seem to be primary eriteria of mystical experience. Physiologically, the faculty of intuition is concerned with what might be called central instead of peripheral initiation. It is experience that is generated inside us in our intuitional process that counts - the process of following the path of God matters and therefore intuition transcends intellect, feeling & will. In the final physiological analysis he has put it in a very effective short sentence - " Intuition, supersensual experience and central initiation are involved in the evolution of mystical experience." Among the psychological characteristics of spiritual experiences, continuity has an important place and this continuity is also attended by the process of growth, The ultimate result of the growth of this kind of supersensuous experience would be a sort of asymptotic approximation of Reality. Universality is another important characteristic to which Shri Gurudeo gives importance, When one studies the mystic expressions of different religions found in all parts of the world in all ages, there is a striking similarity in these experiences Time and space have nothing to do with the external and infinite character of their experiences. This unity of spiritual experience cannot be accounted for except by supposing that the same spiritual entity underlies the experience of all similar aspirants.

Further Shri Gurudeo has mentioned that the internal and external perception of God must be alike. 'If there is internal perception to which nothing external corresponds, it may be a case of imagination, hallucination or illusion. If, on the other hand, there is something external to which nothing internal corresponds then it cannot be evidently a case of supersensuous experience and may be ultimately unreal." Shri Gurudeo has specifically written about the necessity and validity of other criteria like objectivity, subjectivity, in his books. I have chosen only a few to give an idea about his thoughts which would be further useful in relating the mystical experiences.Before I try to elaborate on the various experiences mentioned by Shri Gurudeo, I may clearly state that I am quoting from Shri Gurudeo and I have no personal experience of most of them.Secondly as Shri Gurudeo himself had said "there are infinite ways,infinite forms of God and so those that are enlisted here or elsewhere, shall never be complete." My father-Krishnarao Gajendragadkar an ardent follower and disciple of Shri Gurudeo, has told me that Shri Gurudeo mentioned once 'कृष्णंराव, कुठेही लिहिलेले नाहीत, कुठेही ऐकले नाहीत असे अनुभव येत आहेत, What more proof is needed for the infinite forms of THE INFINITE ?

5) Importance of Nama

For those who are Namadharakas, I need not stress the importance of Nama. But for those who probably are unaware, I would like to emphasize that the mystical experiences that are discussed are only possible for those who are Guruputra or those who had the fortune of having a Nama-सबीज नाम from a Guru, who like Shri Gurudeo had attained oneness with the Absolute. The spiritual Teacher is none else than Brahman. Further one has to repeat the name of God with love and devotion, as continuously as one can till the end (दीर्घकाल, निरंतर, सत्कार). And it requires God's-grace-grace of spiritual teacher to have any experience-Shri Gurudeo's fundamental rule includes all this. He also reiterates that Nama and Rupa are different facets of same God. Name is the symbol of ultimate Reality. He further adds that the sign is divinity made manifest before the vision of the aspirant because of his moral purity and all-absorbing concentration. If you want to see God, you should approach with love and devotion so that you may be able to see and know Him by the help of the grace of the Guru. He was constantly giving importance to Bhava (भाव) in his last years.

6) Supersensual Experience.

Shri Gurudev has classified mystic experiences, the supersensual experiences under the following categories :

(1) Morphic; (2) Photic and Chromatic; (3) Phonic; (4) Tactual; (5) Odourous; (6) Flavour; (7) Higher

experiences.

We will discuss the experiences in this order and then will try to understand the higher experiences like " Infinity" and the Union with God and Ecstasy.

(1) **Morphic :** Shri Gurudev in his Presidential address of Philosophical Congress (Nagpur) in 1937, coined a new word ' Spiriton' to express the " spiritual " atom or Bindule (as Jnaneshwar and other Marathi saints call it). Same idea is also seen in Kannad and Hindi saints either in terms of white pearl (मोती) or Bindu. One of the earliest experiences is the ' spiriton ' or Bindule. Again Shri Gurudev was very particular in mentioning it as one of the earliest morphic experiences. Because there is no rule that morphic experience should be the earliest one and that the Bindule should be the first step. When writing about the Upanishadic quote. नीहार धमार्कानिल etc. Shri Gurudev has emphatically said that this is only a list of earlies it experiences and that there was no hierarchy in them.

However one's earliest experiences (morphic, photic or phonic) are experienced and the sadhaka continues to utter the name of God as given by Sadguru, with deep devotion and humility, he goes on getting various experiences of different forms. Shri Gurudev has mentioned about pearls and necklace of pearls and shower of pearls. He had in very early days once the experience as the पद कापसाचे गोळे फिरती: मोतियाची जाळी विखरती (balls of cotton are moving and nets of pearls are distributing themselves on the background of the sky). Since the forms are made up of bindule, he has called it spiritual seed also. Spiritual experience begins with the experience of the spiritual seed which forms a circle within the circle. Infinity of circles (Shri Gurudev's personal experience) round about a circle cannot be ruled out. No doubt, he further calls the seed, sweet and fragrant. This is a complex mixed experience about-which we would write in the last part of the paper. But the most important part is that this bindule which may be black, is God It is through this bindu or spiriton that God has blessed the sadhaka. The shape and size etc are not to be considered. If you see a bindu, you should think yourself fortunate. The macrocosm is fully present in the microcosm. The microcosm fully reveals the presence and power. of God. Because to see God in this form, not only a great पूर्वजन्मसुकृत is needed but also are needed devotion and–most important-Grace of Guru, without which you cannot move even a single millimeter in the Godward direction. The variety of bindu is strewn in the books of Shri Gurudev. Shri Bhausaheb Maharaj used to say, परातीएवढा विदू दिसतो There are pearls and necklaces of pearls; unending necklaces, pearls subtler than hair-breadth, fresh pearls, pearls without whole, corals and coral creepers. Shri Gurudev was very happy when he would talk about these experiences and would be satisfied when he learnt that his disciples had these experiences I remember an incident when during the discussion of Muttu Bandade (मुत्तु वंददे) Shri Gurudev asked. " Is there anybody who has seen the pearls? "Nobody said anything. He again asked the question. when one of the disciples with his natural unparalleled humility said. " Sir. due to your grace, I have" and then a ladyn tremlbi ing voice gave out that she too had seen pearls. Shri Gurudev's face was enlightened He knew that they had that experience; but he had asked the question only to make everybody aware that these experiences of Purandardas and other saints are enjoyed by devotees of today. Shri Gurudev has most convincingly and forcefully said "Such vision of pearl is verily the vision of God. The pearl is in fact Vithal Himself".

The forms of different birds like swan (without a lake) eagles and peacocks are seen as mystical experience. The saints have mentioned them There is another special form which has been very significant in the process of mystical experience That is of Shesha or serpent. Shri Gurudev has talked about Shesha in various ways We know that Shri Gurudev had the Shesha continuously before his eyes in 1909 or so. He told this to Athavale Shastri in these words.' The Shesha which was experienced by Patanjali, is in front of my eyes". Please note the tone of confidence and the reference of Patanjali. Also in his reference to Shesha with his hood upwards or downwards as an aspirant's attitude towards the sensual passion, he states that Shesha could be lying horizontally. We know that he has put his experience in the last sentence, garbed in particular way.

2) **Photic**

While discussing the photic and chromatic experiences, we are told of them together with the morphic experiences. Thoughts of burning fire, columns of light, lightening, creeper of lightening, rod of lightening, dazzling light, bright light brighter than crores of suns (or moons) without sun and moon, are the expression of pure photic experience. There have been more utterances of various forms, having a brightness and dazzling. The pearls, jewels, rubies are shining. Atmalinga shines like a lamp inside the crystal light-burst out of the eyes. The Arati of Nivrattinath फळे भाग्य माझे, tells of light which enveloped the entire universe including sun and moon. We know from Shri Gurudev only that he had this entire experience, as in the Arati. Those who have been fortunate to be either at Alandi or Tryambakeshwer with him, when this Arati was sung, know how elated and ecstatic he would be. Those more fortunate have heard him singing this Arati in a loud musical voice while he was in his sadhana. Gurudev used to see a form at night One of the highest experiences of light mentioned is every pore of body giving out light or every hair becoming a lamp also "the visible form of sound and light with canopy of illumination god being at the centre could be one of such experiences."

In the chromatic experiences which are rare compared to photic and morphic ones, Shir Gurudev has silently but surely wrtten certain concepts about the quality of the heart and the colour experience About Neel-Jyoti he says. Neel-jyoti is a very important thing. The colour should be associated with an object The change of colours should appear as in chameleon and not as hanging in the air. Shri Gurudeo has said in Karnataka Mysticism that Vigbor is merely a miniature representation of the colours that may be experienced. Shri. Gurudev's experiences of panorama of stars especially yellow and blue, in the earlier days and complete sky has been brought down (सारे आकाश खाली आले आहे or न कळे दिवस राती) which he himself has mentioned also, belong to the same type of morphic, photic and chromatic experiences.

3) Phonic

The auditory or phonic experiences can be classified in two categories. The first one is the Anahat Nada or the unstruck sound which a mystic hears as a mystical experience and the second is the word-shabda (शब्द). Shri Gurudev has discussed the importance of each of them and varieties in details in his books on Hindi and Karnataka Mysticism. While Kabir puts Anahat on the second rank compared to Shabda, Shri Gurudev has very elaborately commented upon the Shabda and Anahat Nada and explained the importance of each. He has compared them with Brahman and Ishwara and he puts his final judgment in typical words: Just as there might ultimately be no distinction between Ishwara and Brahman, similarly there might be no ultimate distinction between Anahat Nada and Shabd. Those who have seen Shri Gurudev, lived with him in Nimbal, Allahabad and other places would agree with me if I say that Shri. Gurudev was Nada-murti (नादमूर्ति), having a special inclination towards auditory experiences. Shri Gurudev's firs experience of Anahat Nada in Pune was of a ringing bell. In the dicussion of the saints and their experiences, various types of Anahat Nada are mentioned. Various mystical instrumental sounds, like veena, sitar, flute, rudraveena, tala, pakwaj, drums, cymbals, trumpets and mridang etc. are heard. The enlisting of kini, kinkini and other dashavidhanada (दशविधनाद) ten types of nadas was again scratched out by Shri Gurudev on the basis of his experience. "Why only ten, there are many tpes of nadas", he said.

Mirabai mentions of 36 raginis and many other saints have mentioned about divine music, melody that is heard. While discussing Mirabai's song, Shri Gurudev has tactfully mentioned his experience. " In fact it seems that all the musical sounds are entwined and intertimed by the beats of Anahat ". Mahipati's experience of cumulative sound- घेळ has been discussed with great details. In the Kadsiddheshwar temple near Kolhapur Shri Gurudev saw the bells of various sizes bound together in such a way that all would start giving sound at the same time. This sound, cumulative sound, was similar to ghela घेळ of Mahipati, said Shri Gurudev. A few Mahipatis can have this experience, he said. Anahat is resounding like a fundamental note from every pore of the body. Infinite ears to hear infinite bells, supremely sonourous and over-powering are some experiences which Shri Gurudev mentions in depicting the experiences of some Karnataka saints.

In our pantha, we have a definite understanding that one of the necessary conditions for any Sadhaka to become a Guru and to give Nama or initiation, is that he should have experienced Names of God in the forms of words either written or heard. We know for certain that inspite of this experience (which we call नामास नाम), neither Shri Baba nor Shri Gurudev started initiating the people, and waited till they got permission from God to start initiating the aspirants. It was in 1920 that Shri Gurudev heard the names of the God uttered.- " कानाजवळ गडबड होते आहे " was his first reaction. That is how the God's name was brought from heaven by Shri Nimbargi Maharaj. That is why he explained ररंकार as the word राम राम (Rama Rama) with slender tunes. Kabira's shabda has this meaning. That is how Shri Gurudev has praised the various names heard and reference to Shabda in Kabir's literature. Shabda is the lord of Shabda, a being that draws all its power and strength from itself. Shabda is the criterion of itself. It is self-creating and self-absorbing.

Another experience of Anahat Nada as explained by

Shri Gurudev was of a mixed nature of light like thunder of cloud and lightning, synchronous light and sound or one after the other. In the latter case, he has told us that though in life we see the lightning first and thunder follows, it could be opposite in supersensuous mystical experience. " Luminous sound or dazzling thunder is rare spiritual experience."

4 Tactual

Tactual experiences are comparatively rare. The touch of God (स्पर्शन) is the subject of great mystics. Kabir says he touched the great God who was fully of lustre. Similar sxperiences of contact with God, ' touching the feel of god' are contributed by Vijayadas and Tukaram also.

6 Fragrance

Spiritual experience of fragrance is again a rarity. Shri Gurudev has said that Jnanadev, Nivrattinath, Ramanand are a few saints who mentioned the fragrance of sandalwood, jasmine. A saintly disciple of Shri Umadikar Maharaj, Shivalingawwa writes in her poems about the flavour and fragrance as her experiences. Shri Umadikar Maharaj used to say सुगंधवार्ता, fragrance as one of the earliest stages of experience. It is also seen in Upanishads as Shri Gurudev puts it. He had experience of various fragrant smells. It is his own experience when he says "The sweet spiritual fragrance that might emerge from the body of an aspirant is one of the earliest signs by which his spiritual progress might also be judged ".

6 Flavour

I have said in the discussion of auditory experience that Shri Gurudev can be called Nada-murti (नादमूर्ति). In fact, he could be equally called a flavourist from the way he has explained the flavour of Amrit rasa. In the mystical experiences, Shri Gurudev has explained these experiences in a beautiful way. The mellifluous juice, the ambrosial rain and spiritual bath under the shower are the experiences he tells us in the words of Kabir. He also tells that the lake is full on account of mellifluous juice. In other words, every cell begins to discharge Amiras at the time of meditation. (The further part is breaking of lake into sonorous sound which reaches the sky. This is again a mixed experience of very high order). This'Rasa'is a rare and valuable commodity.Only a Gurumukh can avail himself of this commodity. The seeker becomes fearless and immortal as a result of this draught of divine juice. Desperate devotion, a great deal of torture is the price of this Rasa. And those who partake the juice become the juice itself. This is the final stage ' Tripti ' Laya, the equanimity and beautification due to the अमीरस or अमृत. We will discuss it shortly.

The state of intoxication due to mellifluous juice, was something Shri Gurudeo used to enjoy. Even referring to that joy was something special and we would see this difference when the discussion could go on. It was his own experience and hence only he could remark : " Constantly partake the ambrosial juice, " this अमृतरस or ambrosial juice was the food on which he lived for the last score of years. He has discussed in his books the various phases, the physiological interpretation, the lateral ventricle and the-complex mixed experiences of light, sound and mellifluous juice in such an authentic way that it is impossible to miss his involvement in these experiences Benign grace of Guru pours down ambrosial juice in the form of self-realisation.

7. Higher Experiences.

In the higher experiences and mixed experiences mentioned by Shri Gurudeo.I am trying to include the experiences leading to to the final experience of " Self " or " Atman. " Shri Gurudeo had said in-one of the discussions that " eye is the beginning of Atmadarshan. " And then there are various utterances given by Shri Gurudeo like " eye before eye, ' The infinite eyes, ' ' A pair of eyes looking towards him '. Basaveshwara's experience of every pore becoming eye to see the God is a unique experience as mentioned by Shri Gurudeo. Similarly reference of Indra having thousand eyes to see God is also remarkable. We know for certain that the नयनास नयन, अनेकनयन, लक्षनयन was one of the experiences which gave Shri Gurudeo energy whenever he was physically tired.

And then we have a long list of various experiences like God being Trinayana and Panchawadan. Shri Gurudeo's mention of Shri Bhausaheb Maharaj having this experience is another humble (अमानित्वम्) way of telling his own experience of various Gods like Hanuman, God-with smiling face, with illumination of thousand suns and so on. While discussing the nature of God he makes very unassumingly important-statements " God is neither male nor female; ". " The highest realisation would consist in being able to see the feet of God " "It is these feet we are to worship." In the Santasabha described in the pada of Shri Shivalingawa and others with eyes within eyes he saw all spiritual forms God is a great circle who envelopes everything that exists " God is all enveloping circle including inside it necessarily the sun, the intermedia air, water and all beings Everything is woven in the supreme contexure of God. "

The motor experiences as Shri Gurudeo calls them come in the similar higher steps wherein God sits when devotee sleeps. God stands when devotee sits, God dances. God may not move when devotee circumambulates him. God will be whirling around. Also God following the devotee or God leading the devotee. God both behind and before the devotee. Shri Gurudeo very lively says. " God comes on playing like a child hiding, slightly revealing and playfully presenting himself in full form. " Those great saints like Shri Gurudeo who have enjoyed this experience only can describe it. Shri Gurudeo has written very effectively about the paradox of spiritual experience. If you try to see God he will disappear but if you turn your face away' he will appear before you. All of a sudden, unheard of and unseen movements from God bring about the result of which we have aimed all the time. These sentences might give some revered persons who have experiences, the exact remembrance of what Shri Gurudeo said and how he hits the bull's eye.

There are many more experiences mentioned by Shri Gurudeo but let us stop here only. We have had an overview of the morphic photic, phonic, chromatic, flavoury fragrant and tactful, mixed and higher experiences.

Before we go to the ultimate experience of Self from head to feet (or other way round) and Estasy or beautification which is the summum bonum, I would like to deal with a couple of ideas which I have purposely not dealth with discussing tha experiences.

One of them is unity of apperception as mentioned by Shri Gurudeo. This concept of unity of apperception in mystical experience is something unique that Gurudeo has put forth. In case of supersensuous experiences, an intercommunication can take place between the different sense functions through unity of apperception, because it is not the eye that sees but the Self. It is not the ear that hears but the Self. The exchange takes place on account of unity of apperception which lies at the back of all supersensuous functions. That is why Purandardas could talk about his God being absolutely.

He heard by eyes and sees by nose and hears also by eyes. Divine ways are so much unlike human ways. Therefore this unity of apperception might be responsible for vivacious supersensuous functions in mystical experiences. This also can give how and why a blind man can have visual mystical experience and a deaf man, the Anahat Nada. Because Self, that supreme spiritual entity, is at the back of all experiences, all these interchanges can and do take place.

The second is the mystic wheel. We find Shri Gurudeo referring to the Yogic actions...the chakras and Kundalini etc. Whenever he is explaining particular songs, he has mentioned that the Karnataka Saints stand absolutely unrivalled as far as their knowledge of the the physiology and anatomy of Yoga is concerned. There seems to be some unexpected and unforseen interest in some of the disciples of Shri Gurudeo in these Yogic activities and their meaning etc. Shri Gurudeo has never given any importance to these yogic tantras. He has catagorically and emphatically said that 'Higher than Yoga is devotion and higher than anything is Bhava.' Even when giving more detailed exposition on 'Chakras' (all the types) he has the view that mystical wheel or cahkra is the real one. The others are only physical or physiological manifestations of the same. Mystical wheel is a matter of experience and not of description. This very sentence gives the importance of this wheel and where others stand. He continues " Succintly there are five points in regard to this mystical wheel form. light, colour. sound and motion. Mystical wheel terrifies and protects. It may be in the shape of one circle and with or without spokes. The light with which it is filled and by means of which it becomes radiant easily resolves itself into a number of colours to the want of physical law. The sparkling colours have been described as going beyond any description by such symbol. Shri Bhausaheb Maharaj used to say. चरखा मेरा रंग फीरंगो गुई गुई बोले That is what Shri Gurudeo has to say about the mystical wheel

Summum Bonum

Shri Gurudeo has told us of joy, bliss at every step of mystical experience While discussing the form he mentions of the "supremely beautiful divine form of highest quality and from it overflows intense and radiant happiness. "When he talks that God is both immanebt and tarsnsdendent he tells us that by contemplation on God in this manner all our sorrows and fears must disappear. The vision of God puts an end to all carnal passions. Even while telling about beautification, he mentions desirelessness as a necassity. He further states at one place that those who have become one with the Absolute get all the powers of the Absolute, the God including creative power. Shri Nimbargimaharaj, Bhausahab Maharaj, Shri Amburao-Maharaj and Shri Gurudeo experienced

Shri Gurudeo has been writing about self realisation for many years. He knows for certain what is self realisation and also knows that Shri Amburao Maharaj, Shri Bhausaheb Maharaj, Shri Gurulinga Sangam Maharaj had experienced self realisation. Most of us have faith that Shri Gurudeo was an incarnation of Shri Nimbargi Maharaj. It was Shri Gurudeo who has mentioned in the"Mysticism of Karnataka"The spiritual school established by the saint of Nimbargi was Praised by his great disciple the saint of Umadi saying that such a spiritual school where the lessons in the realisation of God are taught so very easily and yet effectively cannot be found from one end of India, Banaras, to other, Rameshwar. "Shri Gurudeo has again repeatedly mentioned" Unless we are born in a spiritulal tradition nothing spiritual is likely to accrue to us. "It is only through lineal descent from a spiritual saint that we can hope to have some kind of spiritual experiences." " For these experiences we must control our breath, must meditate on God as per directions of the Guru, must belong to the spiritual traditions and we must have the grace of. अंतर्यामित्

Those experiences which have taken to him to the highest are not known to us but whenever he is talking of perfect mystic, whenever he is reverberating the experiences of self and projecting the philosophy of beatificism, we know for certain that Shri Gurudeo is talking about himself. Whenever the Realisation of Self would be referred to he would persistenty mention "it was like at mirror of self saint would become qual to God. God and saint serve like mirrors fo one another. Saint and God reflect each other intimately. Thus ultimate difference between the two vanishes and a state of absolute unison is created."It is difficult to see the feet to Self or Atman whenn one sees the God or Atman fromHead to Feet ; but when he sees the feet being one gets equanimity (or).In such a state of equanimity, the saint exists. He has a sudden visison ; his own soul sits in divine contemplation. It is thus that the Self of the aspirant becomes so expansiev that it involves Brahman itself. Vision of Atman everywhere confers on the aspirant a mental equipoise. The strength of the experience, the equipoise of the mind and the squaring of Reality with the words of the message may justify beyond doubt the truth of the communication received from God. That form of Self is indescribable says Shri Gurudeo. Shri Gurudeo has also said that seeing the form of self is a cumulative experience of very high level. While discussing these experiences Shri Gurudeo has put forth his theory of beatificism-Anand vada-and here we see what infinite joy he had through these experiences These could be of infinity within infinity. The one he had on Droupadi Ghat, Allahabad or of Bayalige Bayalu Nirbayalu or Behad and Avinashi about which he has written in the Karnataka mysticism more clearly. He says "The satisfaction of the mystic is called beatification, bliss or ecstasy The Philososphy of beatification involves a sort of catalepsia. The holding of together is represented in the mystical experience. It is the kind of binding together and integration of supersensous experiences that constitute the absolute beatification. It is the beatification that constitutes ultimate end and it is in this that has been aimed at by all the mystics in the world. The ideal enjoyment of perfect bliss is what every great mystic got." That is Shri Gurudeo said 'There is no limit to my joy'. It is in this enjoyment that the saints nod like an elephant in the rut. Divine ecstasy on par with Absolute equanimity is gained through God possession. The saint is always in a state of God enjoyment and leads an acsatic life. He swims in the sea of joy. In this state he knows confidently that he has reached the highest state - that of beatification and that he would never be born again Liberation and beatification are the two parts of the spiritual Summum Bonum. The saint at such a stage lives for the sake of conferring spiritual benefaction on humanity. It is as Tukaram said आता उरलो उपकारापुरता.

Shri Gurudeo said in 1920 माझ्यापुरता परमार्थ झाला आता पुढे देवाच्या मनात काय आहे ते पाहू ॥ These experiences of sublime,the infinity विराट स्वरूप are told to us by Shri Gurudeo in various ways and here also we again come to know that only he who has experienced them will be able to understand them. When he explains or 'Bayalige Bayalu' he says "All the space, out-erspace melting or merging into spacelessness that is fundamental reality , The Absolute. It is here that a mystic gets unchanging, undeminishing, unfaltering and perpetual liberation." If various effects of God realisation, liberation cosmical, intoxicating moral beatificatory and theopolitan effects are produced on the perfected mystic,the saint attains identity with God head. When he has seen spiritual form of God with his own eyes,his own form becomes identical with the universal self-Eternal spectator of all existence The form of God shines disembodied infinite space. It becomes identical with Absolute. He gets the cosmic consciousness which is a high water mark of spiritual realisation. He takes his lodgement in universal life and realises his identity with Man, Nature and God. He realises God in every nook and corner of universe and in fact in all forms of existence, cosmic, psychic, epistemological and mystical The saint plunges himself into a woderful rapture when he has realised the one self pulsating every where. He becomes whole universe himself.This is cosmis consiousness. The prime characteristic of cosmic consciousness is a consciousness of the cosmos. That is the life and order of the Universe.There is a moral exlatation,an in describable feeling of elevation,elation and joyousness With it comes a sense of immorality - a consciousness of eternal life- a conviction that he has it already. The notion of difference vanishes enterely from his illumined conscious. When one is blessed with such a unitive experience one is himself all as well as the one 'There remains no difference between the t eacher andthe disciple.The beatific joy is inexpressible.Even the way in which this state is reached in itself inexpressible. I quote below two excerpts from his books The first one tells us the highest stage of self unison and the second expressing the activity. While talking about the beatific state of unison with absolute, the spaceless space - Infinite and incomprehensible. Beyond Tune and beat & pitch of spiritual sound having reached the limitless a state of creative equanimity has been produced. The mystic automatically begins to sing a song of unison. In a state of self unison an indescribable and inexplicable Hymn is emerging out of his organ of speech like upnishadic seers.In a state of eloquent stance that priest now worships His own form"After telling us about the postec stetic ejaculations, Shri Gurudeo tells us about the postecstatic life of such saints.

"Finally those who had entered the void and grasped firmly the great Lord of **Nirbayalu** were blessed with the grace and victory by Providence because they followed the path of the right.God always sides with the devotees because of their overpowering devotion and complete self surrender to Him.As such it is no wonder if final victory and infinte auspiciousness which are the very nature of God, belong to the devotees who have made a conflagration of themselves in the burning fire of God love. These God realisers constitute a blessed community and on account of their intense love for afflicated mankind, they live only for its beatification and betterment proclaiming from pole to pole like rumbling cloud the eternal Gospel of God from everlasting to everlasting,"Did not Shri Gurudeo do the same? May the grace of Gurudeo be bestowed on us to carry on the mystica life to which he has introduced us, with devotion love and faith,worthy to his disciples successfully.

Contribution to Mysticism By Shri Gurdev Ranade

Dr. (Mrs) Chandrakala Hate
M A.Ph.D.

Search for anyone's contribution in any field requires a person of that stature. Again mysticism is based on subjective experiences. To explore the original additions to mysticism and philosophy by such a rare mystic as Shri. Gurudev through his works is a difficult task.The writer of this article neither has the stature nor the ability to do justice to the present topic. However, out of sheer feeling of admiration and devotion to Shri Gurudev, an attempt is made here.

Mysticism clarified

The words mysticism and mystics were and are misunderstood.Though Encyclopeadia Britanica explains Mysticism- ''The immediate experience of oneness with the Ultimate Reality' and Evelyn Underhill defines ''Mysticism is the science of self-evident Reality...''(Mysticism,p,29), Gurudev adds,''...a direct,intimate,first-hand,intuitive apprehension of God'' Gurudev has thus supplemented two more points.One, a separate faculty intuition which is latent in all but used by few,is necessary for apprehending God. Second, apprehension implies,realising God as a fact, He says, the nature of God realisation is like that of a fact ... the Value of a fact can never be disturbed.''(CSUP P.249) Everywhere Gurudev uses the word God-realisation, that means an experience, but no doubt a factual one.

Spiritual Experiences

Spiritual experiences upto the beginning of this Century were considered to be kept secret as they were mysterious and thought to be beyond logic and reason. By giving parallel experiences of ancient and modern, Eastern and Western mystics. Gurudev has proved not only the universality of spiritual experiences, but also their different facets. He classifies them – '' as forms. the colours, the sounds and the lights which are experienced by the mystic in the process of contemplation'' (CSUP p. 251). Gurudev arranges the spiritual experiences as a ladder. " The first stage would consist in mystically apprehending the glory of the Self-within us. " Second : " ... the Being which calls itself the I within us, must be identified with the Self that is hitherto realised . In the Third stage ... the self that we have realised is identical with the Absolute" ... Now comes the fourth ... if I am the Self and the Self is the Absolute ; then it follows syllogistically that I am the Absolute" (the Brahman). "The Brahman according to the Chhandogya Upanishad is verily the 'All'.To such a giddy height does the philosophic ladder take us on the rising steps of philosophic thought"... (CSUP p. 202-3). This is how Gurudev following 'the methods of Western thought' tried to reconcile mysticism with intellectualism' on the basis of the eternal truths of Atmanic experience and synthesise the claims of Science and Philosophy and Religion. (CSUP p. 1 and Address at Philosophical Conference in 1937).This"A Constructive Survey of Upanishadic Philosophy"is prescribed as an authoritative bookfor students of philosophy in India and abroad. How Gurudev clarified and guided an astronomer is clear from the following ... " He accepted me as a disciple. The guidence of this great Gurudev by helping me. ... to the interpretation of the inner transmutation called forth by spiritual experiences enabled me to apprehend ... the Fount-head of the Universe and its many diversified expressions" (Dr. Marquette, Religion in the Light of Sciences, Introduction,1963) The Bhagavadgita, that celestial poem, has been an inspiration and solace not only to many a Hindu but also to non - Hindus. There are hundreds of interpretations of this poem But Gurudev's 'The Bhagavadgita as a Philosophy of God-Realisation' is a unique one, (unfortunately out of print at present). As the title shows Gurudev has proved that the theme of the Bhagavadgita is realisation of God and that too "here and now". He has taken the help of all the interpreters-Indian and Western. He has not critised them but has selected the salient points from each. Let us see how he has eledated.

The Nature of God

About the nature of God, he says ". . Let us now proceed to consider Otto's doctrine of Isvara as he finds it in the

Bhagavadgita"...we welcome it.According to Otto,the Isvara of the Bhagavadgita is a peculiar combination of a personal God and the world-whole"...Gurudev adds,"We may say that God is super-ultimate ... super-powerful ... we have only to surrender ourselves entirely to His Will".(The BPGR p. 158).

People have very vague and contradictory notions about the attributes of God. is He personal or impersonal,is He an actor or a spectator, is He to be found within us or beyond the World, is liberation ... Moksha ... possible after series of births and deaths ? The first contradiction Gurudev has answered above. About the next two he says in brief that God is both. With reference to the last querry, he positively asserts himself in the following words.''...It is reconciled by the doctrine of Liberation Here and Now."Finally quoting from the Bhagavadgita IX-18 ... Gurudev says ... " if you meditate upon this one single verse, it will bring you nearer to the knowledge of God".

Gurudev's views about mysticism and the nature of God etc. have been reviewed so far. This intellectual exposition of his, is not merely necessary but is obligatory for everyone who has turned his mind towards God. Very few indeed feel the urge for Him ...

Pathway to God

Has Gurudev shown the clear-cut path to reach or rather realise Him ? Those who are readers of Gurudev's works,know that through the mystics of Maharashtra and those from Hindi and Kannada speaking circles he has spelled out and expounded how to tread on the "pathway to God." Because of some incentives like fear of death or any other calamity etc. or out of sheer longing to know the eternal Reality, a few persons begin to pray and worship God apart from traditional routines. But true path to God-realisation is a difficult and unknown one. Gurudev by stating that it is a process and not an event,he assures the aspirants to a great extent.

Spiritual Teacher

However, the aspirant must seek a spiritual guide to go ahead. In this search for a guide people get deceived. So Gurudev gives the criteria of a true Spiritual Teacher"All the while, he is in the consciousness of the Spiritual Realisation; to which he has attained (PGHL p 139). The aspirant has to approach with great huminity." If the teacher is pleased, he will accept him as a disciple, and impart him 'the secret of spiritual life', in the form of some Name laden with Divine Power. Gurudev affirms "... according to the law of Spiritual Gravitation, the experience of a worthy Spiritual Teacher must automatically descend to his disciples."(PGHL p. 142).

Moral Virtues

For all this, cultivation of moral virtues is **must** and " these virtues develop further in the mystic and a life of absolute good to the society." (M M p. 27). In support of his first part of the above statement, Gurudev gives illustrations from Jnaneshwar, Ramdas, Plotinus and St Teresa.

Service to Mankind.

About the Second Part, "But the fact remains. ... The mystic is of supreme value to the mankind by calling their attention from moment to moment to the perception and greatness of God." (MM p. 28).

Method

To attain to the aforesaid stage, the aspirant has to spend every moment of his life in meditation on the Name which his spiritual teacher has imparted to him. About the mystical. method of meditation Gurudev has described it in detail. (BPGR p. p. 248-56). Nowhere is to be found such clear exposition. The essence of this method is devotion.

Bhakti

Devotion or 'Bhakti' is vaguely understood by many a person. Gurudev, in addition to the other requirements for an aspirant describes, " When all these things have been accomplished, ... We must not fail to note that 'Bhava' or 'Bhakti' an unexplained, and inexplicable love of God, is a fundamental requirement.'

Last thing Gurudev expects of his disciples is not merely "to be torch bearers but to be mystics." (CSUP p. 203)

To such a mystic and genius like shri Gurudev Ranade humble salutation.

Morality and Mysticism

"Morality and Mysticism are very intimately related. In fact they are interdependent. Morality leads to and supports Mysticism, while Mysticism brings about perfection in Morality ... Thus unless we are morally pure we cannot make any progress in our spiritual life and realise God. And unless we realise God, we cannot be perfect in our moral life. Apparently, this is a paradox. of all aspects of morality, the mystical aspect alone is of utmost importance. In fact, we may say that, that which conduces to mystical elevation is alone moral. All other things are not really moral. We may very well define morality in these words."

Shri Gurudeo Ranade
(Silver Jubilee Souvenir Vd-I-P. 237)

Gurudeva Ranade's Approach to the Upanishads

Prof. B. R. Modak,
M A ; Ph. D.

The Upanishads have been held in high esteem by thinkers, both oriental and occidental. The Upanishads are Revelation. They are not any external message delivered to man from without, but a divine afflatus springing from within, being the result of inspiration through god-intoxication. They contain not one system of philosophy but systems of philosophy rising one over another and culminating in a view of Absolute Reality. The consummation that the Upanishadic philosophy affords is the realisation of the divine by the Individual soul within himself.

" **A constructive Survey of Upanishadic Philosophy** " by Gurudeva Ranade is considered to be a **magnum opus**. It is, as the subtitle indicates, a systematic introduction to Indian metaphysics. The work focuses our attention no the Upanishads, groups the various problems of Upanishadic thought under suitable headings and takes a synoptic view of Upanishadic philosophy. The method followed in this presentation is a method of construction through a systematic exposition of all the topics that emerge from the discussion of Upanishadic thought in their manifold bearings.

Gurudeva Ranade, a gifted philosopher, has boldly struck out the plan of presenting the Upanishadic philosophy according to the methods of modern Western thought. While doing so he has taken meticulous care to see that no injustice is done even to the letter of the Upanishadic philosophy. He has culled out statements from Upanishadic literature, classified them into proper groups, arranged them in a proper sequence (like Bhattoji Dixit who rearranged the sutras or Panini) and interpreted them in the light of his own spiritual moorings, which he had gained after a long and austere contemplation and meditation. He has taken a synoptic view of the problems of Upanishadic thought. He has brought out the variety and wealth of Upanishadic ideas on every conceivable subject in the domain of philosophy. He has grouped together all the different theories that have been advanced in the Upanishads under suitable headings such as cosmogony,Psychology, Metaphysics, Ethics and Mysticism.

The book is divided into seven chapters.The first chapter gives a brief analysis of the thirteen principal Upanishads. It points out also the methods of Upanishadic philosophy such as enigmatic, aphoristic, etymological, mythical analogical, dialectic, synthetic, monologic, ad hoc and regressive. It also enlightens us on the philosophers who are classified as mystical, moral, cosmological, psychological and metaphysical.

The second chapter traces the development of Upanishadic cosmogony. Gurudeva Ranade remarks-"The hey-day of Upanishadic philosophy was that great millenium before ever the earliest Greek philosophers Thales and Anaximander began to speculate". The Upanishadic seers were searching for the substratum of this universe Some seers considered the elements as lying at the root of all things. Others suggested Prana,which is a bio-psycho-metaphysical conception to be their potent cause.Prana is life from the biological point of view,consciousness from the psychological point of view, and Atman from the metaphysical point of view.Some Upanishadic seers gave a naturalistic account of cosmo-genesis while others held personalistic theories of creation.The theistic theory that God made the world is put forth In the Svetasvatara Upanishad.

The third chapter brings us to the varieties of Psychological experience.The seer of the Aitareya Upanishad makes a noteworthy classifiction of the various mental functions,at the basis of which,he says,lies intellection.It is remarkable that the seer not merely mentions the different levels of intellectual experience such as sensation,perception,ideation and conception as different from one another, but also recognises that the other two characteristic forms of experience, feeling and volition, make a distinction between volition which need not involve the idea of activity and conation which does ; and recognises as well the processes of imagination and memory. He makes Intellect the fount and source of all mental activity whatsoever It is no wonder that this intellectual psychology makes room for an idealistic metaphysics.

Gurudeva Ranade opines that the analysis which the Mandukya Upanishad makes of the four states of consciousness must be regarded as very acute, and considering the date of its production, wholly extra-ordinary. As regards the sheaths of the soul,he disagrees with theosophy and remarks- "The general mistake of this theory consists in taking words for things, in refusing to see that what are by sufference called the 'bodies' of man in the Upanishads are nothing more than the mere allegorical representations of certain Psychological conceptions.

With penetrating insight Gurudeva Ranade disproves the view of Macdonell that the theory of transmigration was borrowed by the Aryan settlers from the aboriginal inhabitants of India. He says " We can see the development of the idea among the Indian Aryans from the Rigveda through the Brahmanas to the Upanishads ... The idea of transmigration appears clearly to develop stage by stage in the Aryan thought itself."

We do not find purgatory in the Upanishads because to the Upanishadic seers, as to the later Indian philosophers the world itself was grand purgatory where the effects of sin were to be wiped out by good action.

In the fourth chapter Gurudeva Ranade carefully traces the roots of all the later systems of Indian philosophy. He points out how the rudiments of Buddhism, Samkhya, Yoga, Nyaya-Vaisesika,Mimamsa and Saivism are present in embryo in the Upanishads The phraseological and ideaological similarities in the Upanishads and the Bhagavadgita are brought out. The main doctrines of Dvaita, Visistadvaita and Advaita are carefully traced to the Upanishads. By giving fifteen quotations Gurudeva Ranade showa that Mayavada is there.He adds-"Sankaracarya only elaborated the ideas that he found in the Upanishads and wove them into the contexture of his Advaitic philosophy''.

In the fifth chapter we find a discussion of the problem of Ultimate Reality. The core of the Upanishadic teaching undoubtedly relates to Atman, which is the breathing principle in man and also the essence of the Universe. Gurudeva Ranade remarks - "The Upanishadic philosophers regarded the Self as the ultimate existence and subordinated the world and God to the Self.The Self to them is more real than either the World or God It is only ultimately that they identify the Self with God,and thus bridge over the gulf that exists between theological and psychological approaches to reality."

The Absolute (Brahman) is the eternal verity. It is the source and fount of infinite power which is partially exhibited in the various phenomena of Nature. It is the power of Brahman which manifests itself as the motion of the soul in us and bethinks itself. Thus the whole universe becomes one when we suppose that there is the same subtle essence underlying both the world of Nature and the world of mind. The Absolute must be regarded as the ballast of the cosmos, preventing it from rocking to and fro at the slightest gust of chance.

The Upanishads progress from the concept of many gods to the concept of one God,and from the concept of one God to the concept of the Self.The Svetasvatara Upanishad states that eternal happiness belongs to those who regard God as identifical with the self within. It is only when this identification takes place that we arrive at the ultimate conception of reality.The final reality is reached in the theoretic, ecstatic, self-spectacular state in which the Self is conscious of nothing but itself. The soul is of the nature of pure self-consciousness, the Kantian "I am I".

Gurudeva Ranade points out that the Atman is 'unknowable, not from agnostic view point but from the stand-point of philosophic humility. Atman is 'unknowable'because he is the eternal subject of knowledge and can not be an object of knowledge. Here a subtle question arises - "Is it possible for the knower to know himself"? The answer is in the affirmative. It is possible through intuition, which is a superior faculty to either mere sensuous perception or intellective apprehension. Self can dichotomise himself. In pure Self-contemplation, the Self is most mysteriously both the subject and object of knowledge.

Gurudeva Ranada has mentioned the ladder of spiritual experience as follows :-

1) We mystically apprhend the glory of the Self within us, as though we are distinct from him.

2) We come to know that we are neither the bodily, the sensuous, the intellectual or the emotional vestures ; but we are in our essential nature entirely identical with the pure Self.

3) We understand that the Self we have realised is identical with the Absolute.

4) The individual comprehends- " I am the Self, and the Self is the Absolute; therefore I am the Absolute ".

5) All this universe is indeed Brahman.

To such a giddy height does the philosophic stair-case take us in the rising steps of philosophic thought.

The sixth chapter provides us with the ethics of the Upanishads. Much stress has been laid therein on a virtuous life. Gurudeva Ranade remarks- " Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery and a mystic without morality if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man ".

The Upanishads direct that we should always mould our conduct on the pattern of the conduct of those who are better than ourselves and are in a position to give us rules of conduct by their example. We should choose the path of the good and not the path of the pleasant The Taittiriya Upanishad gives us the scale of values starting with the happiness of a rich, young man of noble birth and good learning, and ending with the bliss of Brahman. And we are told that all the blisses severally and progressively belong to the sage who is free from all desires. If desirelessness is to constitute the highest bliss, there is no meaning in saying that the highest good could be measured in terms of the unit of physical good.

When it is said that the Self is to be realised, we are asked to take into account the whole ethical and mystical process by which the allurements of the not-Self naturally ingrained in the human being are to be gradually weaned out, and the Self to be made to stand in its native purity and grandeur For this purpose the Upanishads stress the practice of virtues such as self-control, charity, compassion, austerity,straightforwardness,harmlessness and truthfulness.

In the seventh chapter we get the intimations of Self-realisation. We are told that philosophy is to mysticism as knowledge is to being. The Upanishads are not content with merely constructing an intellectual explanation of Reality, but suggest means for the practical attainment of it. The Upanishadic seers only throw hints and suggest the way of realising the Self, being cognizant of the fact that any description of the great mystic experience by word of mouth would fall short of reality. Nevertheless the mystic experience has itself to be suggested and communicated in a concealed fashion so as to enable the seekers after mystic life in their otherwise dark journey to know the lamp-posts on the mystic way.

For the realisation of the Self the Upanishads inculcate a life of introversion, with an utter disgust for the world of pleasures, and catharsis from sins, a spirit of humbleness and a spirit of tranquility, truth, penance, insight, strength of mind and right pursuit of the spiritual path.

The necessity of initiation by a spiritual teacher is pointed out by stating that the knowledge obtained from books is entirely life-less, whereas the knowledge obtained from a teacher is the outcome of the full-fledged life of the master He can solve the actual difficulties faced by the aspiring disciple and take him from rung to rung on the ladder of spiritual perfection

The Upanishads lay down various practices like meditation by means of Om. The Svetasvatara Upanishad states- " Consider body as the lower stick and Pranava as the upper. Churn out the fire of God hidden in us ". Gurudeva Ranade remarks- " Between these two sticks is ensconced the spiritual fire, which we have to worship day by day by keeping ourselves awake, and giving it the offerings of the psychical tendencies in us ".

It is just the the possibility of God-realisation within himself that vindicates the mystic's search after God by a long process of purification and contemplation. His endeavour for a full-fledged realisation of God may always fall short of the ideal, unless Grace comes from above. Just as a mirror, which is cleaned, becomes lustrous and capable of reflecting a lustrous image, even thus does the mystic see Himself at the height of his spiritual experience and reach the goal of his endeavour.

The immediate effects of God-realisation upon the mystic are- the entire abatement of bodily excitement, the resolution of all doubts, the obtainment of infinite power, the enjoyment of illimitable joy, the destruction of all fear and the fulfilment of any end that may be contemplated by the mystic.

Trisanku in the Taittiriya Upanishad tells us that his glory was like the top of a mountain, which is as much as to say that when he had come to realise the Self, he felt that everything else looked so mean and insignificant to him from the high pedestal of Atmanic experience that he felt as if he was on the top of all things whatsoever.He regarded himself as 'a treasure of unsurpassael value ' referring probably to the infinite wealth of Atmanic experience that he had obtained.

Gurudeva Ranade had made a deep study of the Western Philosophy both ancient and modern. Hence he could give a comparative estimate of the Upanishads, quoting similar examples from Plato, Aristotle and other Western philosophers. He was well acquainted with Babylonian, Phoenician and Persian mythologies also. He had studied the Greek philosophy in the original. Hence he could show the parallels that exist between the Upanishadic philosophy and the Greek philosophy. He has given in his book the original Greek quotations, which incidentally show his mastery over the Greek language. He agrees neither with the theory of borrowal nor with the theory of common origin. He accepts independent parallelism of thought and says- " Imagination may work absolutely alike in regions of poetry and philosophy. There is nothing to prevent the flight of genius from achieving the same ends wherever it may be placed. What might prevent philosophers from grasping the same point of view, even though separated by Time and Place ?

In his writing Gurudeva Ranade often reaches poetic heights. Literary flourish is seen in various passages as follows :-

" Just like a mountain, which from its various sides gives birth to rivers which run in different directions, similarly the Upanishads constitute that lofty eminence of philosophy, which from its various sides gives birth to rivulets of thought, which as they progress onwards towards the sea of life gather strength by the inflow of innumerable tributaries of speculation, which intermittently join these rivulets, so as to make a huge expanse of waters at the place where they meet the ocean of life ". (179 p.)

" Shall our minds be only tossed on the waves of philosophical conflicts, or can we have a ballast which will give the necessary poise to our speculation ? Shall our minds be only sunk in the mire of the metaphysical conflicts of pluralism, Qualified Monism and Monism as we find them in the Upanishads " (p. 247)

" It seems necessary for the Upanishadic philosophers to halt at the caravansary of the physiological categories before they can proceed to the psychological destination ". (p 251). Gurudeva Ranade's mastery over English literature is seen in the foot-note which he adds.

" There is the same distinction between physiology and psychology as Matthew Arnold would say between the poetries of Byron and Wordsworth ".

Thus we find in the book, Gurudeva Ranade's acute insight coupled with his vast study. He has a scientific approach and he follows the comparative as well as critical method. His arguments become powerful and convincing because they are backed by his Self-contemplation and spiritual experience.

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MEMOIRS OF SHRI GURUDEV

1. My First Meeting with Gurudev.

Shri Gurudev Ranade severed his connection with the D. E. Society, Pune in 1924 and after tendering his resignation, he went to live in Nimbal. Early in 1926, he had no money in hand to meet his expenses and therefore he wrote a letter to a close friend, Shri D. B. alias Balasaheb Deshpande, Inamdar of Malikwad in Chikodi taluka and then serving as Mamlatdar of Bagalkot, to come and meet him in Nimbal. Shri Balasaheb went to Nimbal immediately and after hearing Shri Gurudev, he placed before him a few hundred rupees and promised to send more money after going back to Bagalkot. Shri Gurudev. however declined to accept the money- परद्रव्य His book, the Constructive Survey of Upanishadic Philosophy, was just then published and he requested Balasaheb to arrange for sale of about 200 copies, so that he may get enough money in hand to meet his expenses Shri Balasaheb readily agreed to do so and the next day, he left for Belgaum with Shri Gurudev and the books in his car. They went to the bungalow of Shri V B. (alias Kakasaheb) Parulekar who was then Assistant Commissioner under the Divisional Commissioner, controlling six districts in the Southern Division of the Bombay State Shri Kakasaheb was a close friend of Shri Balasaheb Deshpande and knew Shri Gurudev Ranade also well

The wife of Shri Kakasaheb-Kaki as she was known to us-was then in indifferent health and she invited my wife to help her in cooking and serving food to the guests My wife told her that she would go to her a little late, as she was required to cook food for me. Sou. Kaki replied that I too should dine with the guests and informed me accordingly. It was then that I was first introduced to Shri Gurudev Ranade. Shri Balasaheb introduced me to Shri Gurudev. We all four used to sit together for food both morning and night Shri Gurudev was almost always confined to his room and came out for tea and food I was told that he was having tea

4 or 5 times in a day Sou. Kaki prepared several good dishes for the guests, both in the morning and in the night. Shri Gurudev was however hardly eating any food. He used to touch the dish and to turn it away. Sou. Kaki was marking all this and when the party left after 3 days, she remarked " this man is not eating any food. He has only skin and bones and he does not eat even a morsel of food. He may not live long". She did not know-and I too did not then know-what Jnaneshwar has said : जैसा अमृताचा निर्झरु । प्रसवे तयाचा जठरु । तया क्षुधेतृपेचा अडदरु । काहीच नव्हे. ज्ञानेश्वरी (२/३३९). How can hunger and thirst matter to one in whose stomach the spring of nectar is flowing ?

Immediately on reaching Belgaum, Shri Balasaheb told Shri Kakasaheb Parulekar the object of his visit to Belgaum. Shri Kakasaheb was taken by surprise and could not decide what hs should do to sell out the books A plan was suggested to him by Shri Balasaheb and accordingly, telegrams were sent to the Head Clerks of the six districts to come and meet the Commissioner. The telegrams created a nervous feeling in the hearts of the Head Clerks and they all rushed to Belgaum to meet the Commissioner The Head Clerk of Belgaum, Shri Hubli was the first person to make enquiries about the telegram ; but he could get no information from the office as to why he was called by the Commissioner. He went to the bungalow of Shri Kakasaheb Parulekar early in the morning, when he met Shri Balasaheb in the bungalow. Shri Kakasaheb was sitting inside in his room and came out. He told Shri Balasaheb to speak to Shri Hubli and again went in. Shri Balasaheb explained the object of the telegram. Shri Hubli felt relief and asked how many copies he was expected to sell out. Shri Balasaheb told him to sell out 60 copies. He agreed and went back in his tonga to his house and came back with the full price of the books. The money was given in the hands of Shri Balasaheb. Shri Hubli had then tea with Shri Kakasahab, when I was also present. I was then serving under Shri Hubli The other five Head Clerks came one after another and took away copies with them, agreeing to send the price to Shri Balasaheb in a couple of days. It was a surprise to Shri Gurudev that some 200 copies were sold cut in a couple of days. He was happy and expressed his gratefulness through his eyes. Kakasaheb and Balasaheb were both happy that they were of some service to Shri Gurudev The party left for Nimbal on the 4th day.

I thus met Shri Gurudev in 1926. Unfortunately I did not then know that he was a God-realised Soul and a great saint and I had to wait till 1950 for my initiation in Nama-mantra by him.

2 Shri Gurudeva's Spiritual powers.

I received initiation in 'Nama-Mantra' from Shri Gurudev Ranade in 1950. Thereafter, I used to visit Nimbal twice or thrice every year, when I used to stay with Shri R. P Sondur (a retd. Deputy Collector), who was staying in Nimbal almost throughout the year We were required to sit for meditation in a room in the house of Shri Gurudev from8 A.M. to about 12 noon. There after we had some rest for about half an hour. Then satsanga-sitting-would begin. Then there was afternoon Bhajan. It was sometime at about 5 P.M. that food was served. The sadhaks who were present, used to get up at about 3-30 A M and sit for meditation upto about 6 A: M.

I was in Ratnagiri in 1953. I took leave and went to Nimbal to stay there for a few days. After 3 days, I requested Shri Gurudev to permit me to go back. Shri Gurudev replied " How can you get any benefit by coming here in a hurry and rushing back so quickly ? You will have to stay here for a fortnight, for a month and absorb yourself in meditation to get some fruit." I dropped the idea of returning back to Ratnagiri and agreed to stay on in Nimbal.

As usual, I and Shri Sondur got up at about 3-30 A. M. the next day and sat down for meditation. And suddenly, I had a delightful vision. There was full light before my sight. Shri Gurudev appeared with a smiling face and I was disclosed what is Self reatsation. I felt blissful; and the vision disappeared in about 5 minutes.

Shri Sondur and myself ended our meditation at about 6 A M. Shri Sondur then spread his bed and lay on it. I was sitting and talking to him Just then, Shri Gurudev entered our room Shri. Sondur got up from his bed and removed it. We could not know why Shri Gurudev came to us at that early hour. He enquired how we were doing. He talked a few words and left for his house. We followed him. He stopped in the way, looked at me and asked, ' Does your stay here benefit you or not ?"I could immediately see that he was referring to the vision which I had during my meditation in the morning. I could know that it was a gift from him and felt very humble in his presence. I replied, "Yes, it does benefit".Shri Gurudev then said,"You have to continue your meditation with zest and vigour and reach that stage". He then proceeded to his house and we two returned to our room. I felt in my heart that it was due to the grace of Shri Gurudev that I could get the spiritual experience in that morning. What would not His grace do ? And this brought me closer to the feet of Shri Gurudev (अनुभव जे जाणती, ते गुरुपदीं अभिलाषी.)

After we returned to the room, Shri Sondur asked me what happened in my meditation in the morning. I gave him an outline. He was happy and exclaimed, " How fortunate you are !" He then prepared the morning tea and I had my exhilarating cup of tea also.

J. V. Parulekar

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3) My first meeting with Shri Gurudeva

If was in the year 1955 that I had the opportunity to see Shri Gurudeva.

That must be the 16th or 17th of March. Newly married, myself and my husband on our way to Poona visited Nimbal for a day. Till then I knew nothing about Shri Gurudeva. I had no idea who he was and what his abilities were. I only knew that we were to visit Shri Gurudeva's ashram at Nimbal. I went to Nimbal expecting the **darshan** of a typical saint.

We reached Nimbal in the morning.On our way from the railway station to the ashram we met many people. Though not I,my husband was well acquainted with them.Affectionately we were welcomed to the ashram. Even in the ashram people spoke to me so lovingly that it made me forget that I was a stranger, and that it was my first visit. I felt as if I was with my relatives. My husband went for meditation in the meditating room for gents. I went to the ladies' meditation room. Though faith, devotion and urge to work were not new to me as they had come to me from my parents, meditation was a new thing, Devotion, till then I thought, was the regular worship of the deities and singing **stotras** and devotional songs. So I was surprised to see people meditating for hours together, sitting at a place in perfect silence. Though new to me, this kind of peaceful atmosphere pleased me, and touched my inner being. After a definite interval of time a devotional song was sung which pleased me more. Soon I became one among the devotees. At twelve noon all of us gathered and sang **bhajans** and after that we were given **usal** (pulses) and buttermilk.

From the words that I heard from a few devotees, I came to know that Rajesaheb of Sangli had come to see Shri Gurudeva and was residing in his house near Shri Gurudeva's new house. Many devotees were seen busy with their tasks. I was told that all of them came there hurriedly since Gurudeva was going to leave for Alahabad. My curiosity to see him increased.A kind of unknown adoration grew in my mind. adoration to him, to see whom people from far and wide had come and in whose ashram every programme goes on very smoothly.

At about 5 o'clock in the evening we had our meals in the open area in front of Shri Gurudev's new house. The proceedings were disciplined and peaceful. An old and lean man asked us about our well being. Everybody went for a walk after the meals. By night we had to leave for Poona. I watched all the activities in the ashram throughout the day but could not get an opportunity to see Shri Gurudeva. It was like visiting a temple but returning without having the darshan of the deity. But I hesitated to ask the people around me about Shri Gurudeva.

At 8 o'clock in the evening all of us were called for a sitting at Shri Gurudeva's new house I was told that Shri Gurudeva saw and spoke to everyone of us at the time of sitting. The low-voiced whispers stopped at once when Shri Gurudeva entered I was very much surprised to see that he was the same old, lean person whom I saw at the time of meals. I had thought him to be some higher authority in the management

The atmosphere became holy and delightful with the gracious personality of Shri Gurudeva. I was struck with a kind of awe and surprise.Shri Gurudeva of my imagination was far from the actual Personality. I had thought him to be a typical sadhu with saffron dress and matted hair. In realtiy our Gurudeva was like any other person and he also spoke freely. It was because he dressed like a common man and behaved like a lay man that I could not recognise him when I saw him for the first time. Shri Gurudeva talked to everybody, asked them about their problems and suggested suitable remedies. At his wish some devotees sang devotional songs.

On seeing the lustre of his eyes and his gracious behaviour I could percieve the extra-ordinary personality behind the ordinary appearance. Naturally I bowed down to him. At the same time my mind was soothed by the idea of being under the warm protection of an elderly person whom I knew as if since long.

Mrs Vasudha B. Modak M. A.

Lamp Posts on the Mystic Way

A Humble Disciple

It will be quite befitting for all the followers of Shr Gurudev, on the occasion of his Silver Jubilee Punyatithi, to recollect the lamp posts on The Mystic way. We can get much information about the subject from the Constructive Survey of Upanishadic Philosophy, written by Shri Gurudev Dr. R. D Ranade.

The Upaniohads contain not one system of philosophy, but systems of philosophy rising one over another like Alps over Alps and culminating in a view of Absolute Reality. All the teachings of Upanishadic philosophy converge towards the realisation of the mystical goal, or the realisation of the divine in the Individual Soul. The main essence of the philosophical teachings, of the Upanishads is the conception of a Unitary Atman who fills the whole world of nature as of mind, from whom the world comes into being, in whom the world lives and into whom the world is finally absorbed. The Upanishads also afford a practical lesson for the realisation of the Atman. No doubt the problem of Self-realisation is not expounded deliberately in the Upanishads. They only throw hints and suggest the way for realising the Self Nevertheless mystic experience has to be suggested and communicated in a concealed fashion. The Upanishads enable the seekers after mystic life in their dark journey to know the lamp posts on the mystic life. Thus we find in the Upanishads mystical intimations of the realisation of the Self, which are hidden

The Lower Knowledge and the Higher Knowledge

No amount of intellectual knowlege would enable us to intuitively apprehend reality. There are two kinds of knowledge to be known, one the higher, the other the lower knowledge. The lower knowledge is only the intellectual knowledge and it is not competent to land us beyond the ocean of sorrow ; while the higher knowledge is that by whioh alone, the imperishable being is reached. The Spiritual Teachers are able to go beyond the ocean of sorrow and they also enable others to cross over the ocean of ignorance and grief. The knowledge of the Self is really the higher knowledge and it alone is able to give us the real salvation. The problem of Self-realisation has been dealt in Kenopanishad, where we are told that the end of life may be attained only if the Self were to be realised even while the body lasts ; for if the Self knowledge does not come whilethe body lasts ; one cannot imagine what ills may be in store for him after death. The same idea has been expounded in Kathopanishad, where we are told that unless a man is able to realise the Self while the body lasts he has to go from life to lifelthrough a series of incarnations. Shri Shankaracharya says the same thing in

भजं गोविदं भज गोविंदं, भज गोविदं मूढमते ।
संप्राप्ते सन्निहिने मरणे नहि नहि रक्षति डुकृञ्करणे ।।

' Dukring' applies to all knowledge devoid of devotion.

2) Qualifications for Self-realisation

In order to attain Self-realisation during our life time, the Upanishads provide some qualifications necessary for the Spiritual life. Introversion is the first quality of a spiritual aspirant ... Thus it is necessary for the spiritual aspirant to entirely shut himself to the outside world so as to look entirely within himseif...After' introversion'comes'catharsis' Unless a man has stopped from doing wrong, unless he has entirely composed himself, it may not be possible for him to reach the Self... Truth, the life of penance, right insight, and the life of celibacy are necessary for the unfoldment of the Self whithin us. The Atman cannot be realised by a man who has not sufficient grip and tenacity to lead the severe life of spirituality. For the life of Self-realisation, the man should feel disgusted with the worldly life. To enter into the spiritual world, he should go in a humble spirit to a Spiritual Teacher who has realised the Self. Thus for the realisation of the Self the Upanishads inculcate a life of introversion, with an utter disgust for the world and catharsis from sin, a spirit of humbleness and a life of tranquility, truth, penance, insight, strength and right pursuit.

The same idea has been conveyed bx Shri Shankaracharya

सत्संगत्वे निस्संगत्वं
निस्संगत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलचित्तम्
निश्चलचित्ते जीवन्मुक्तिः ॥

The company of the good roots out all attachments. When there is no attachment there is no delusion. When delusion vanishes, the mind is steady. A steady mind makes for 'jeevanmukti '

3) Initiation by a Spiritual Teacher

The next step in the path of Self-realisation is initiation by a worthy Spiritual Teacher. Unless one be initiated by a Guru in the path of Self realisation one cannot attain the goal of mystic life. In Kathopanishad, it is stressed that "Unless the Spiritual Teacher be really of a superior calibre, it is not possible to attain the spiritual knowledge, and again, that unless the initiation comes from a Spiritual Teacher who has realised his identity with the Self, it is not possible to go on the subtle path". In the same Upanishad, it is made clear that the khowledge of the Self could not be attained by an individual striving for himself on his own behalf ; for the knowledge is too subtle and mystic. Secondly, the Teacher to whom we go to seek wisdom must have realised his identity with the Ultimate Self. Otherwise the knowledge which he can impart, can never be expected to be fructified in any individual who receives it. The Teacher who has trodden the path of Self-realisation can take his aspiring disciple from step to step on the ladder of spiritual perfection.

4) The Guidance of the Spiritual Teacher

Before initiation by a Spiritual Teacher, we are in darkness or ignorance of the Soul. If we follow the footsteps of the Spiritual Teacher, on the path of Self-realisation, it is possible to get illumination. Our real country is the country of Brahman, from which we are led away by passions into the forest of utter ignorance, by lust for unreal things.

We cry aloud for help.. By previously performed meritorious actions, if we happen to meet a worthy Spiritual Teacher, he imparts us knowledge of the way to our real country. By exercising our faculties as best we can, we go from stage to stage in the Spiritual path until we reach our real country. For that the guidance of the worthy master is essential at every step. But one thing is certain, that one who approaches the Spiritual Teacher should have absolute faith (Bhakti) in God as in the Master. The Bhagavad-gita also tells us that the mystic knowledge should not be imparted to one who is not worthy of it, who has no faith either in God or the Master and who has no firm belief in the Spiritual path.

In this connection we can very well remember the verse of Shri Shankaracharya :

गुरुचरणांवुज निर्भरभक्त:
संसारात् अचिराद्भव मुक्त:
स इंद्रियमानसनियमात् एवं
द्रक्षसि निजहृदयस्थं देवं ॥

Trust yourself wholly to the lotus feet of the Guru. Freed from the shackles of 'samsara', with your senses and mind controlled In this manner, you will see the God residing in your heart.

5) Meditation by means of Om (NAMA) or Divine Name, the way to Realisation.

In the Upanishads, it has been described that tha symbol Om is the actual means of meditation which a Spiritual Teacher imparts to his disciple. The Om is not merely the supreme means of meditation, but the goal to be reached by the meditation itself. The Mundakopanishad tells that the mystic symbol Om is the bow ; the arrow is the Soul and Brahman is the mark to be pierced. We should penetrate it with undistracted attention, so that the arrow may become one with the mark. We are also told here that devotion is necessary for the whetting of the point of the arrow. The moral efficacy of meditation is that the man who meditates no Om is relieved of his sins and is lifted to the highest world where he beholds the Person who informs the body and who stands supreme above any living complex.

6) Practice of Yoga (of Dhyana)

In the Svetasvataropanishad, we are told that our body should be regarded as the lower stick and meditation on pranava as the upper one and that by rubbing together these two sticks, we have to churn out the fire of God that is hidden in us; between these sticks is ensconced the spiritual fire, which we have to worship day after day by keeping ourselves awake and giving it the offerings of the psychical tendencies in us. In the same Upanishad it is said that the two sticks in the process of Yoga may be regarded as the upper breath and the lower breath the prana and the Apana, and that between the two is seated the beautiful God-Atman whom our senses worship.

Shri Shankaracharya has narrated the same in the following verse :

प्राणायाम प्रत्याहारं
नित्यानित्य विवेक दिचारम्
जण्य समेत समाधि विधानं
कुर्वंन धानम् महदव धानम्

Method of Meditation.

Regulated breathing and sense control, discrimination of values between the eternal and transient, japa or meditation, sinking the conscious into the unconscious attend to these things with care and with great care.

In the Swetasvataropanishad we are told that " we should hold our body with its three erect parts quite even and that we should pen our mind along with our senses in the heart. We should concentrate upon Brahman and with the help of that boat cross all the fearful streams that bar our spiritual progress.Controlling our breath and with our actions quite measured, we should throw out by the nose our prana when it becomes quite exhausted in the process of inspiration and we should regulate our mind which is like a chariot to which are yoked very evil horses. We should sit for meditation on an even smooth and pure piece of ground which is free from sounds and watery resorts. The place where we sit for practice should be dand elightful to the mind and not jarring to the eye.

8) The nature of God-realisation.

By what faculty is it that a mystic is able to realise God? Is it Sense or is it Thought or is it any super-intellectual faculty of Intuition by means of which one is able to realise God? The Upanishads tell us that it is not possible for a mystic to"visualise"the form of God,to realise God by means of mind, and He is beyond the faculty of Intuition.Kathopanishad tells us that"it is only when the whole moral being is purged of evil that one is able to realise the greatness of God"

The Upanishads tell us that the Atman is immanent in our body.If man may but try in the proper way,he may be able to realise God even within himself.

9) Types of mystical experience.

In the Upanishads we find four types of experiences. They are the forms, the colours, the sounds and the lights which are experienced by the mystic in the process of contemplation. In the Svtasvataropanishad, we are told that a mystic experiences forms such as these of " mist and smoke, the Sun, the fire and the wind, the fire-fly and the lightening,the crystal and the moon."To the vision of the advancing mystic appear such forms as those of the saffron-coloured raiment of the red coloured beetle, of a flame of fire, of a lotus flower and of a sudden flash of lightening. The Chhandogya Upanishad tells us that "after having crossed the bund of phenomenal existence,even though a man may be blind, he ceases to be blind, the very night becomes like day,for before the vision of the aspiring mystic the spiritual world is suddenly and once for all illumied. Before such a mystic there is neither ever any sun-set nor any sun-rise.

10) The Acme of mystic realisation

The photic experiences may be called the harbringers of a full-fledged realisation to come. They do not constitute the acme of Self-realisation. The Atman cannot be realised except by one whom the Atman himself chooses. A full-fledged realisation of God is not possible, unless Grace comes from above. It is only with the grace of Atman, that the mystic will be able to perceive Him. It is only then that the Individual Self can become one with the Universal Self The Svetasvataropanishad tells us that :" just as a mirror which is cleaned of its impurities becomes lustrous and capable of reflecting a lustrous image,a mystic may be able to see Himself at the height of his spiritual experience." In the Maitri upanishad, we are told that at the acme of spiritual experience the mystic sees his own form within himself, which indeed constutures the realisation of the immortal Atman.

10) Effects of realisation on the Mystic.

When a perfected mystic identifies the Atman, who is within his body, all his desires for bodily accommodation vanish immediately. Secondly all his doubts are solved and the effects of his actions are annihiated when once he has seen God. Thirdly,when once he has attuned with the Highest, his grief vanishes immediately and he begins to participate in the other's infinite power. Fourthly, a perfected mystic after his communion with the Highest, experiences an illimitable bliss. Fifthly, the direct result of the enjoyment of divine bliss is that the mystic is divested once for all, of all feeling of fear.Finally if such a mystic wants to have any end fulfilled, he should wait upon the Atman and pray to Him, without the slightest touch of egoism for the fulfilment of his desire; immediately it will be granted. The Chhandogya Upanishad says " The Atman is sinless,without age, without death, without fear, without any hunger or thirst and has all his desires or ends fulfilled. He who realises the Atman in this way after having saught after him, for him all the worlds are gained and all desires fulfilled. " Thus the effects of God-realisation upon the mystic are the entire abatement of bodily excitement, the resolution of all doubts, the obtaining of infinite power, the enjoyment of illimitable joy,the destruction of all fear and the fulfilment of any end that may be contemplated by the Mystic.

His Holiness Shri Gurudeo R. D. Radade

A great mystic of the 20th century.

Prof : P. M. Upadhye

This is an age of science and there are wonders in science beyond human mind. However these scientific wonders are wrought to bring about more comforts to the human beings and still man is not happy. From the immemorial times from the Veda, seers and sages are trying to understand the secrets of living life and the Universe and to show by their own living examples how to make Man happy. Gurudeo R D Ranade, who was a great philosopher and a mystic combined in one, is an illustrious example of the mystic of this century to show the real path of happiness on the firm foundation of his spiritual life and experience.

Before we take into account Gurudeo's spiritual or - mystical life, we may consider what is mysticism- Prof : R.D.Ranade has critically analysed all the aspects of mysticism in his famous books viz: a Comparative Survey of Upanisadic philosophy and Mysticism in Maharashtra. 1) He says' Mysticism denotes that attitude of mind which involves a direct, immediate first-hand intuitive apprehension of God. 2) According to Annie Besant, mysticism in its meaning is the direct knowledge of God and of the facts of spiritual world which are partly embodied in what are called religious truths; that is really what mysticism means - direct knowledge, as direct as the knowledge on which science is based by observation but not the outward - turned - investigation, but the inner realisation. 3) To Dr. R. Otto, mysticism is to possess the infinite in the 'finite. 4) These definitions of mysticism clearly reveal the nature of mysticism. Those who have seen Gurudeo R. D. Ranade and those who have come in close contact with him will be convinced that the mystical aspects were exhibited in his life - nay in his divine life from time to time. An attempt is made in this short article to show some mystical aspects in his life so that his divine life will be revealed.

The 20th century especially the beginning of this century, is an age of giants in different walks of human life. In philosophy and mysticism there were Ramkrishna, Vivekananda, A. Ghosh of Bengal, Raman Maharshi of Tamil Nadu, Shri Gondiwalekar Maharaj of Maharashtra, Shri Samartha Bhausaheb Maharaj and Shri Amburao Maharaj of Karnataka, and many unknown mystics in the corners of India who displayed mystical aspects through their divine life and guided the millions of people in this century. Gurudeo Ranade who was the direct disciple of Shri Samartha Bhausaheb Maharaj belonged to this celebrated order of mystics of the 20th century. In fact, his life was a greater wonder than any other scientific wonder of this century, especially because his life was beyond the earthly layer, fully seized by spiritual power and mysticism. In this respect Gurudeo as a great mystic is unparallelled and surpassed by none.

One of the outstanding features of Gurudeo's mysticism is its rational outlcok and it is a process, not an event. Gurudeo's Mysticism is rightly called rational mysticism. The aim of such mysticism is to form an eternal divine society without any racial, communal and national, class or creed prejudices; it also teaches a full-fledged morality in the individual and a life of absolute good to the society. Gurudeo has said without any reservation that a mystic who is not of supreme service to the Society is not a mystic at all 5), This sentence is specially quoted to silence the critics who claim that the mystics do not and should not serve the society. Gurudeo does not agree with this view and he has discussed this problem in details in mysticism in Maharshtra, pointing out how virtues are cultivated by a mystic and how moral results are produced in a mystic by contemplation, of God; and how he becomes an ideal in moral life,

In order to tread the spiritual path, an aspirant has to go through ordeals and pass many dark nights. Theirs is a spiritual slumber. The value of the Nama is tne very soul of an aspirant, because the realisation of God can be achieved through the meditation on the 'Nama' itself. The Nama has a gigantic power and it has supreme value in life. All the saints of the world have proclaimed to the world that the Name is the only saviour to Man in his distress – and difficulties; the sweetness of the Nama is indeed indescribable, it matters not which Name we utter; by the celebration of God's name, the whole world has become full of bliss. 6) This is in brief mysticism and the characteristic of mysticism. All the characteristics mentioned above are found in the life of Shri Gurudeo.

Shri Gurudeo firmly believed that Brahma-vidya was the foundation of all lores as stated in the Mundakupanishad 7) or in the Bhagvadgita. 8) Only a mystic like Gurudeo can firmly believe in this idea.No one else has such faith and firmness in his view. Many have doubts and they perish themselves. The spiritual life of Gurudeo is rightly termed as psychology of mysticism 9) In this small aphorism, Gurudeo's life is aptly described. From the very beginning of his spiritual life viz : after his initiation by Samartha Bhausaheb Maharj at an early age, his love for spiritual life was increased In the company of his spiritual teacher, he was more inspired to lead the spiritual life and ultimately he came to the conclusion that human life was meant for 'Paramartha' and he decided in the young age to tread this mystical path.In the course of time, there was much progress in his spiritual life and he could have first-hand intuitive apprehension of God through Sadhana. Gurudeo had passed through several stages of mental agony and physical infirmities At the same time, he was short of money and he was not affected by any of them; on the contrary he became fully purified in the fire of mysticism. Mystics have such Titiksa-forbearance of all calamities-Bhautika, Daivika and Adhyatmika. In one of his pathetic appeal to his spiritual teacher, Gurudeo had described his pitiable condition and solicited His Grace in his spiritual path (10),This can be described as dark night of the soul as described earlier with reference to mysticism.

Gurudeo had already realised the vanity and futility of the worldly life and as such he never took interest in it. Though he lived in the world and in the worldly life, he remained untouched by the worldly life as the lotus leaf by water. (11) Gurudeo was a "Sthitaprajna," an ideal Bhakta and Gunatita purusa as described in the Gita. (12) This is possible in the life of a mystic. There is always a spiritual meaning to the life of a mystic. In the life of mystics like that of Gurudeo, the higher knowledge dawns upon them so that lower knowledge flows down and ultimately disappears and mystics speak of direct knowledge of God-realisation. In spiritual ecstasy, Gurudeo used to utter words 'Narayana' in thundering voice and those blessed souls who chanced to hear such God's voice were very much charmed and spiritualised at once. Such is the direct impact of the association of a saint on the minds of the aspirants

To a mystic, it is not the idea of a number of Gods, it is the idea that in a world in which everything embodies the life of God, there is nothing existing that does not share in His beauty, in His strength and in his life every form,human-animal-vegetable-mineral, is god-vivified, is an embodimont of the life of god (13). Gurudeo was loving no one else except God, the world appeared to him as god oriented. Gurudeo's view was 'everything is Brahman' (14) He was fearless and only a realised soul can be fearless as stated in the Upanishad. (15)

Gurudeo Ranade had achieved distinctions-both academic as well as in worldly position like the vice-chancellorship of Allahabad University. Still he was not attracted by the honours. He was fully engrossed in his Namasadhana-which was more than life to him. He wrote monumental works on Upanishads and Mysticism and thereby earned world-reputation. Still he remained unaffected by such laurels. He preferred to be silent rather than to be eloquent.'Mouna' is silent meditation or 'ajapajapa' and this was invariably seen in Gurudeo. 'Amanitva' is a divine virtue and this is quite visible in

Gurudeo's life. He never showed or exhibited his qualities directly or indirectly. He used to say that if anybody wanted to know his philosophy and mystical experience, he should read his books. It is a well known fact that Gurudeo never expressed in any meeting about his experiences but he used to quote words of Bhausaheb Maharaj or verses of Tukaram or Ramadasa or Jnaneshwara and other saints, thereby indicating his spiritual experiences. He wrote nothing that he did not experience. It is this proof of the mystic life of Gurudeo

Lastly, Gurudeo initiated thousands of Sadhakas and inspired them to tread the path of God-realisation. He established his 'penance-grove' ashrams at a secred place, Nimbal for the benefit of the aspirants. He used to meet the Sadhakas often and like a father, he inquired about them with reference to their worldly life as well as spiritual life. He was engaged in this God's mission till he left the mortal body on 6th June 1957 at Nimbal

This is but a brief account of the mystical life of Gurudeo. One can easily notice that Gurudeo relied entirely upon intuition and spiritual experience, which was indefinable, infinite, timeless, which constituted the very nature of mysticism. The record of spiritual experience-graph in the case of Gurudeo was always rising upward and it never came down. This graph shows how Gurudeo climbed up the spiritual ladder and lived the Divine life. He also viewed that all sciences met together in a supreme science viz: 'Brahmavidya.'

Though Gurudeo has left his mortal body, he is still the spiritual teacher and guide to Sadhakas. The words of Gurudeo himself after the death of Shri Bhausaheb Maharaj are worth quoting. He says "The Guru may seem to have departed, he still remains at the back of all his disciples to protect them and to further their spiritual endeavour." (16) His words are also rightly applicable to him after his Nirvana.

As a great mystic, Gurudeo had aimed at the formation of Divine Society in the world so that all human beings shall be happy and shall be in bliss, sinking down their differences.

In the marvellous divine figure of Gurudeo, one may be able to find the most magnificent and beautiful divine life, the very god-incarnation in a human form

Aurobindo Ghosh opined that our aim must be to grow into our true being, our being of spirit, the being of the supreme and universal existence consciousness, delight, -(Sat-chidanand). (17) This is the, true aim of a great mystic a nd Gurudeo too had this aim and as a ture mystic, he did everything possible to achieve this goal. This is a great contribution of Gurudeo to the efforts of making mankind happy. "Whether the flower of mysticism bloomin India or in China, in Persia its fruit is one The sames experience speaks only by chance in varying dialects. (18) Mysticism of Gurudeo is universal though born in India. The spiritual man like Gurudeo is the sign of the new evolution for the conscious spiritula effort and transformation of the life of the ignorance into the divine life of the truth and conscious spirit. (19)

In conclusion, it may be said that Gurudeo Ranade lived full divine life as a great mystic of the 20th century and he can be acclaimed to be a great exponent of the philosophy of mysticism and he can be equal to Yajnavalkya, Vamadeva of Vedic age, Shankaracharya of medieval India and Ramkrishna of modern India. Gurudeo Ranade is to us Shri Samartha Bhausaheb Maharaj and Amburao Maharaj beautifully combined in one. Here lies the mystery of Gurudeo's mysticism.

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(1) A. Can S. of U. Phi-pages 165, 271, 276, 278, 326, 342-45,350 Mysticism-pages. preface—1 to 30
(2) Mysticism in Maharashtra. Preface-page 1.
(3) Mysticism by A. Beasant. page 11.
(4) Mysticism. East and West. page 76.
(5) Mysticism in Maha. preface pag e 28.

(6) Copied from the Mysticism in Maharashtra preface pages 15-16
(7) Mandakaupanishad -I-I-1
(8) Gita (X-32
(IV 40
(9) Gurudeo-darshan by R. Kulkarni preface page 1.
(10) तापत्रये हा वहुगांजिलो :...... in Nityanemawali (1976)
(11) Gita - V-10.
(12) Gita - II-55 72, XII -2-20 - XIV -22.27
(13) Mysticism. A. Beasant page 44.
(14) सर्वं खल्विदं ब्रह्म ।
(15) Taittiriya - Up, II-4.
(16) Quoted on page 264 in the book Shri Gurudeo darshan by R. P. Kulkarni.
(17). Divine Life- page 685.
(18) Mysticism. East & West by R Otto, preface page XV.
(19) See Divine life by A Ghosh p. 741.

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Belgaum.

The late Shrimant Chintamanrao Appasaheb Patwardhan, Rajasaheb of Sangli, had about 80 acres of land in Belgaum. The management of the Rani Parwatidevi College, Belgaum requested him in 1948 to donate about 4 acres of this land to it for the use of the college play ground, as it was closely attached to the college premises. The Rajasaheb informed the management that he had no land in Belgaum and that it may approach the Collector of Belgaum for the purpose. The Collector informed the management that it was not Government land and that if the management so desired, he will acquire it for the use of the college. The management had no funds in hand for purchase of the land under the L.A.Q. Act.

Shri. J. V. Parulekar, who was then serving in Kolaba (now Raygad) District, was transferred to Belgaum in the beginning of 1950, as Deputy Collector for Chikodi Division. When the late Shri Baburao Thakur, a prominent member of the management, met Shri Parulekar, the talk turned round this piece of land and Shri Parulekar told Shir Thakur that this land was of the ownership of the Rajasaheb of Sangli, as his personal and private property. He was happy to know it and said that he would arrange a meeting with the Rajasaheb in Sangli and that Shri Parulekar should accompany the management to speak to the Rajasaheb and arrange to secure the land for the use of the college Accordingly, a meeting was arranged in Sangli. Some prominent members of the mangement, Shri Vasantrao Herwadkar, Shri Thakur, Shri Chaturdas Shaha, left in a car for Sangli and on the way they picked up Shri Parulekar who was then camping at Kagwad on the way. They all reached Sangli at about 4 P.M when they tried to meet the Rajasaheb in his Mal - bungalow. The Rajasaheb was taking rest and his Karbharis informed the party to come again at about 6 P. M. to meet the Rajasaheb. They decided to go in the city and have tea with a merchant, Shri Shah who was known to Shri Parulekar.

On the way, some persons of Belgaum, who were camping in the guest house of the Rajasaheb, stopped the car and enquired of Shri Parulekar what brought him to Sangli. In the talk, Shri Parulekar was told by his friends that Shri Gurudev Ranade was camping in Sangli as the guest of the Rajasaheb and that he should get down and meet Shri Gurudev-have 'darshana' of Shri Gurudev. They also told him that all the persons in the car should have tea in the guest house itself instead of going in the city for tea. Accordingly, tea was served and then Shri Parulekar asked his friends staying in the guest house to arrange for his meeting with Shri Gurudev. Shri Gurudev Ranade had then gone out in his car for meditation in the open. He returned back a little after 4 P. M. and while alighting from the car, he told his attendant that he should ask Shri Parulekar to meet him. Shri Parulekar then followed Shri Gurudev Ranade with the attendant-Shri S.N.Deshpande and reached the room of Shri Gurudeo Shri Gurudeo asked Shri Parulekar to sit down and he also sat down. After some preliminary words, Shri Gurudev remarked that the facial impressions of Shri Parulekar disclosed him as a true Brahmin. (ब्रह्म जानाति इति ब्राह्मण:) Shri Deshpande then told Shri Gurudev that Shri Parulekar was lately involved in a motor accident, when he was likely to die. Shri Gurudev at once said,"No,no ; he has quite a long life. He has to carry out much work. After that work is completed, we may think of his death". He then asked Shri Parulekar about the injuries and touched the palm of Shri Parulekar, which had an injury. All of them then got up and came out to the verandah, where a large number of persons had assembled to have 'darshan' of Shri Gurudev. Shri Gurudev told them that it was high-time for him to take his bath and went back.

The members of the management of the R. P. D. College and Shri Parulekar then went to meet the Rajasaheb. They were received courteously by the Rajasaheb. Shri Parulekar opened the topic.The karabharis were also present.The Rajasaheb paused for some time and replied that he will consider the matter. Shri Parulekar asked him when his decision will be known The karbharis were upset by this question to the Rajasaheb; but the magnanimous and generous Raja cooled them down and replied that Shri Parulekar was right in putting that question He told Shri Parulekar to await for his decision for about one month. Tea was then served to all the guests and the party left the bungalow, to return to Belgaum.

Near the guest house, where Shri Gurudev was camping, the car was halted and a person spoke to Shri Parulekar that Shri Gurudev desired him to attend the discourse on Dasabodha in the hall of the Rajasaheb's bungalow at 9 P. M. that day. Shri Herwadkar and Thakur were consulted and Shri Parulekar agreed to attend the discourse. That party then went to the city to Shri Shah, who served them food immediately. Thereafter, these persons returned to the place of discourse; but they were late by about 5 to 10 minutes. The hall was packed with audience. At one end, the Rajasaheb was sitting and by his side, Shri Gurudev was there. On the opposite side, the Ranisaheb was sitting with her daughters. The Belgaum persons found some accomodation in a corner and sat down. Shri Gurudev then suggested to Shri Parulekar with his fingers to get up and come to his side. Accordingly, Shri Parulekar got up and went to sit near Shri Gurudev. At about 1 A. M., the discourse was over and Shri Gurudev left the hall without uttering a word to anybody. Shri Parulekar also got up to go out; but the karbharis of the Rajasaheb told him that the Rajasaheb desired him to have coffee with him. The Rajasaheb himself also made that request and Shri Paruleker and the Rajasaheb again sat down in the hall for coffee. The other persons of Belgaum were also invited for coffee by the Rajasaheb. Some formal talk took place and coffee was over at about 2 A M. The Belgaum party then left the place in the car to go Shri Shah in the city. Near the guest house again, the car was stoped and the messenger of Shri Gurudev told Shri Parulekar that Shri Gurudev desired him to meet him (Gurudev) in the morning before leaving Sangli. Shri Parulekar consulted the other persons and agreed to do so.

The next morning, Shri Parulekar and the party went to the guest house and enquired when he would be able to meet Shri Gurudev. He was told that Shri Gurudev was in meditation and it cannot be said when he will come out of his room. Shri Parulekar was anxious to return back to his camp, as he had left it without casual leave. He therefore asked the waiting person why Shri Gurudev had called him. Shri Parulekar was told that Shri Gurudev desired him to get initiation before leaving for the camp. Shri Parulekar replied the messenger that he would return to Sangli for initiation the next day and he was told that Nama-mantra was given by Shri Gurudev on Monday and that as the next day was Monday, he will be initiated only on the next day. Accordingly, Shri Parulekar returned to his camp and went to Sangli again the next day, when he received the Nama-mantra, through Shri Kakasaheb Tulpule. In the mean while, Shri Parulekar found out that his ailments had disappeared and he came to know from the disciples of Shri Gurudev that the very touch of his palm by Shri Gurudev was enough to cure him of his ailments.

Just after a month, a telegram was received from the Rajasaheb to Shri Parulekar, asking him to meet him in Sangli. Accordingly, he went to Sangli with Shri Herwadkar, Shri Thakur and one or two others from the R. P. D. College. Shri Rajasaheb called in Shri Parulekar alone and told him that he had not included the Balgaum lands in his inventory, which he had submitted to the Govt of Bombay and that he cannot now claim the lands as his own. Shri Parulekar was sent to Janjira State for administration after the merger of the States and he knew all the Govt. orders relating to the properties of the Rajas. He promised the Rajasaheb that the lands would be included in the inventory, provided he would agree to donate about 4 acres of land to the R. P. D. College. He agreed to do so. The R. P. D. College deputationists were then called in by the Rajasaheb and he told them that he would gladly give the land to the college. A letter was immediately written by him to the Collector of Belgaum, saying that he had donated 4 acres of land to the R. P. D.

College. The deputationists were happy at this gesture of the Rajasaheb.

After some time, the Rajasaheb asked Shri Parulekar as to what he should do with the remaining about 14 acres of land from the same Survey Number. Shri Parulekar immediately replied that it should be given to Shri Gurudev Ranade for the Nimbal Ashram and the Rajasaheb acceded to that request and a second letter was written immediately to the collector of Belgaum about this gift too. Later on, a report was sent to the Govt. of Bombay about non-inclusion of the Belgaum lands in the inventory of the Rajasaheb's property and Government passed orders to include them in the inventory. The remaining land of the Rajasaheb was sold out by him and he received good price for it. In this way, the college got the land according to its demand -Shri Gurudev got the land without any demand. and the Rajasaheb also got full benefits from the sale of remaining land, which was considered by him as lost.

The gift deed was registered on 7-3-1952 in favour of Shri Gurudev Ranade. Previously, 2 acres of this land was given to the Karnataka Law Society, Belgaum on a lease of 99 years. All his rights is respect of these 2 acres of land were transferered to Shri Gurudev Ranade by this gift deed. By reference to this gift deed, Shri Gurudev Ranade registered a public trust in Belgaum on 19-9-1952 and it was named by him as " Academy of Comparative Philosophy and Religion, Belgaum " The aims and objects of this Trust were fixed by him as follows :

To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually minded persons through (1) spiritual . symposiums, (2) Study and research, (3) Lectures (4) meetings and conferences and (5) religious and philosophical publications.

Gurudeo was registered as sole trustee. He invited the

Rajasaheb of Sangli to join him as trustee; but there was no response from the Rajasaheb. Very little work was done, to implement the aims and objects during the life time of Shri Gurudev. After his passing away on 6-6-1957 in Nimbal an application was made to the District-Judge, Belgaum under the advice of the Rajasaheb to appoint some persons as trustees, to succeed Shri Gurudev Ranade. The District Judge passed orders on 11-11-1962, appointing the following five persons as trustees.

1. Shri G. V Tulpule, M. A., Sangli.
2. Shri V. G. Jamkhandi M. A. LL. B., Dharwar.
3. Shri K D. Sangoram, B. A. LL. B., Athani.
4. Shri J. V Parulekar, B. A , Belgaum.
5. Shri K. R, Ranade (Manager, Ganapati Sansthan and representative of the Rajasaheb) Sangli.

In the first meeting of this board held on 24-12-1962 at Sangli, the Rajasaheb was present and Shri Tulpule was appointed Chairman and Shri Parulekar as Treasurer and Secretary.

Immediately thereafter, the board made arrangements to level the land of the Trust with a bull-dozer. The Rajasaheb came to Belgaum to plant some trees in this land and the function was celebrated with the Divisional Commissioner, Shri G V. K. Rao as President. On 16-4-1964, the corner stone of the mandir building was laid at the hands of Shri B. D. Jatti (then Finance Minister of Karnataka) and the Rajasaheb presided over the function. For inauguration of the building, Dr. S. Radhakrishnan, who was then the President of India, was invited and he accepted the invitation and the date of inauguration was fixed on 12-9-1965. In the meanwhile, Shri Parulekar had gone to Kolhapur and went to the house of a disciple of Shri Gurudev to request him to attend the function. A famous astrologer told Shri Parulekar there that the date of inauguration was quite inauspicious and should be avoided at any cost. Shri Parulekar replied that that was not possible and the President would not change the programme. The astrologer repeated the request:

" Do anything; but avoid inauguration of that day ". Shri Parulekar replied that if Shri Gurudev desired any harm to the institution, we cannot help it. Things will happen according to His wishes; but no effort would be made to change the date. Shri Parulekar returned back to Belgaum. The Pakistan war started and the President cancelled the programme. Soon after that war was over, the President fixed 8 12-1965 as the date of inauguration and it happened to be Datta-Jayanti day. The President was accompanied by Shri S. Nijlingappa (Chief Minister, Karnataka) and Shri Jatti. Shri Radhakrishnan spoke for 20 minutes, though he was ill. He considered Shri Gurudev Ranade as God

The board of trustees then took up implementation of the aims and objects of the trust Pathway to God (journal) was started in 1966. The Gurudev Granthalaya has about 3500 books on philosophy, religion, mysticism and allied subjects. Gurudev Ranade Memorial lectures were started from 1967. Seminars are being held occasionally. The lectures and seminar proceedings are being published for the use of the public. Intensive meditation is held on two occasions-6th June (the day of departute of Shri Gurudev) and Vaikunthachaturdasi (the day on which Shri Gurudev received initiation from Shri Bhausaheb Maharaj, his Guru). The Governor of Karnataka, Shri Dharmveer and the Chief Minister, Shri Virendra Patil paid a visit to Gurudev Mandir for inaugurating the proceedings of one seminar and Gurudev Ranade Memorial Lectures respectively. The Chief Justice of India, Shri Y. V. Chandrachud came to Shri Gurudev Mandir for publication of Silver Jubilee Souvenir Vol. I and at that time, the Chief Justice of Karnataka, Shri Chandrashekhar presided. Persons like the late Shri H. R. Gokhale (Law Minister, Central Govt), Smt. Sarojini Mahishi (State Minister, Central Govt), the late Shri Dayanand Bandodkar (Chief Minister, Goa), Shri V. S. Page, the late Dr. D. R. Bendre, Shri Dhundat maharaj Deglulkar, Shri Kisanmaharaj Sakhare, Shri P. R. Dubhashi, I. A. S. paid a visit to the Gurudev Mandir. H. H. Shri Chandrashekhar Swamiji (Shankaracharya of Kanchi-

Kamkoti Math) stayed in the Mandir for about 3 months. H. H. Shri Mallikarjun Swamiji, Bijapur and Mata Mahadevi Bangalore stayed in the Mandir for months and delivered discourses in Belgaum.

After the land in Belgaum was gifted to Shri Gurudev Ranade in 1950, he invited Shri Parulekar in December of the same year to meet him in Nimbal Shri Parulekar accordingly went to Nimbal and met Shri Gurudev, when there were present H. H. Sir Chintamanrao Appasaheb Patwardhan, Rajesaheb of Sangli, Prof. N. G. Damle and about 5 or 6 persons more Shri Gurudev then told Shri Parulekar that he will have to take the responsibility of developing the land and implementing the aims and objects of the Trust. And these words proved true, when Shri Parulekar was yoked with this work in 1963. After the Trust was registered in 1952, Shri Gurudev used to tell Shri Parulekar, whenever he visited Nimbal, that the trust will develop into a huge institution, which will spred the philosophy of Mysticism throughout the world. " This will be the centre for propagating my philosophy ", he used to say. He passed away in 1957 and the burden of developing the trust fell on the shoulders of Shri Parulekar some 6 years thereafter. The words of a God-realised Soul must come true.

The present board of trustees consists of the following persons :

1.	Shri K. D. alias Babasaheb Sangoram,	Athani.	Chairman.
2.	Shri J. V. Parulekar, B. A.	Belgaum.	Secretary.
3.	Shri N. S Metrani, B. A. LL. B.,	Belgaum	trustee.
4.	Shri D. B. Parulekar,	Belgaum	-do-
5.	Shri Y. P. Pandit, B. Com. LL. B.	Pune.	-do-
6.	Shri Ashok G. Saraf,	Belgaum.	-do-
7.	Shri G. S. Kulkarni, (donors' representive)	Belgaum	-do-

The activities of the trust are being organised by this board of trustees. The Trust started with not a pie in hand , its property may now be worth about 15 lakhs of rupees.

Our Humble Homage

We are extremely grieved on the sad demise of revered Shri G. V. Alias Kakasaheb Tulpule on 2nd June 1982 in Bombay at the residence of his daughter Smt. Kumud V. Nagarkar.

Born on 21 2.1880, he had his school education in Satara and further education in Decan college in Poona. He was a Daxina Fellow In the College and passed his M.A. with Sanskrit as his special subject. Thereafter. he entered into Govt. service as Superintendent of Posts and retired as Deputy P.M.G. in 1945.

Shri Kakasaheb is known more for his spiritual activities than his professional ones. Initially, he was more inclined only towards the ideal of a pure moral life ; but during his college career, he came under the holy influence of Shri Gurudeo Ranade and was then convinced that God - realisation was the supreme ideal of human life. He thereupon got himself initiated by Shri Bhausaheb Maharaj of Umadi in 1911. After passing away of Maharaj in 1914,he sought further guidance from his senior spiritual brother, Shri Amburao Maharaj and used to devote himself to spiritual Sadhana in his blissful company especially at Inchageri math, throughout during the whole month of Shravan every year.

Being a born rationalist Shri Kakasaheb never believed in anything unless it was confirmed by his intellect. Even while he was in service, he had maintained contact with Shir Gurudeo Ranade and used to visit his Nimbal Ashram for spiritual sadhana under the guidance of Shri Gurudeo every year. During that period, the devotees and spiritually - minded persons gathered round him. Gifted, as he was, with a very sharp intellect, he could quickly grasp the fundamental principles of Rational Mysticism profounded by Shri Gurudeo Ranade in his immortal books and also referred to by him in his conversations. He possessed, more over, a unique knack of explaining and elucidating the pithy statements and observations of Shri Gurudeo by means of his soft words and logically convincing arguments.

After the passing away of Shri Gurudeo,Shri Kakasaheb kept up the torch of Shri Gurudeo's philosophy burning,spreading its light all around, through his discourses in various centres in Maharashtra and Karnataka. He has written books on the life and philosophy of Sri. Gurudeo and also has to his credit about 20 books,written especially on the philosophy of saints of Maharashtra like Dnyaneshwar, Tukaram and others elucidating with full significance,the Pathway to God which they pursued and proclaimed.

He was the Chairman of our Academy of Comparative Philosophy and Religion for over 14 years and rendered valuable services to the Academy. Even after his retirement he used to give his advice whenever it was needed and sought. In his passing away, we have lost a friend, philosopher and guide The Pathway to God, hereby pays its humble homage to the departed soul and offers its heartfelt condolences to the members of the bereaved family.

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C. D. Deshmukh, Road Tilakwadi
Artists & Photographers, Dealers in Photo Goods. Gurudev Ranade's Photo Enlargement was prepared & presented to the Mandir by us.
His photoes available with us.

Report of the Academy of Comparative Philosophy and Religion Belgaum for the quarter ending 30. 6. 1982.

We are extremely sorry to state that Shri G. V. alias Kakasaheb Tulpule passed away in Bombay on 2. 6. 1982. He was Chairman of rhe board of trustees for about 14 years from 1963 and rendered valuable services to this Public Trust in that capacity. He left that post in 1976 on account of his ill health.

The subscription of Pathway to God has been raised to Rs. 8/ per year on account of heavy increase in the cost of printing and the price of paper. We were forced to do so, as the journal started to bring heavy loss to the Trust from year to year. We hope our kind subscribers will not mind this small increase and continue their valuable co-operation and send in the new year's subscription at Rs. 8/-.

The Special Dy. Commissioner, Belgaum- Shri L. Nanjundarao paid a visit to Gurudeo Mandir on 4. 4. 1982. He was accompanied by Shri. Alvi, Spl. Assistant Commissioner, Athani ane his P. A. Shri Bandiwadekar. He went round the building and after Arati received 'Prasad' and left.

Shri Ramesh Kumar, Endowment Commissioner, Bangalore was in Belgaum on 18. 4. 1982 and was requested to pay a visit to Gurudeo Mandir. He came with the Charity Commissioner - Shri Arkeri and the Asstt. Charity Commissioner - Shri D. Basavaraju. The working of the Trust was explained to him and our publications shown. He showed interest in Gurudeo Ranade, who was in Allahabad University for a number of years.

H. H. Vishwanathji Brahmachari, President, all India Vishwa Hindu Parishad came to Gurudeo Mandir on 20. 4. 1982 with Shri Sadanandji Kakade, Organizer, Karnataka Prant. He was happy to see the work which was being done by this Academy.

Shri P. R. Dubhashi, I. A. S. New Delhi and the Hon'ble Justice Jahagirdar of Bombay High Court also paid a visit to Gurudeo Mandir in June Justice Jahagirdar was personally acquainted with Shri Gurudeo Ranade, founder of this Trust.

Talks were delivered in Gurudeo Mandjr by the following persons during this quarter.

1) Param Poojya Shri Ganapatrao Maharaj Kannur:
2) Shri V. K. Sawaikar, M. A Sangli.
3) Prof. S. G Deshpande, M. A. Belgaum.
4) Shri N. B. Bongale, Belgaum.

Donations were received from the following persons.

1)	Shri Jayant Ramchandra Joglekar, Ogalewadi	Rs. 10/-
2)	Vishwa Kalyan Mission, Bangalore	" 201/-
3)	Arvind Circle, Tilakwadi	" 21/-
4)	Shri G. Hariharan, Belgaum	" 150/-
5)	Atmaram Raghoba Prabhu Ajgaonkar, Tilakwadi	" 501/
6)	Shri V. L. Ajgaonkar, Tilakawadi	" 501/-
7)	Shri H. D. Deshpande, Tilakwadi	" 11/-
8)	Shri Ratnakar Kulkarni, Shanti Kutir, Kannur	" 10/-
9)	Shri Pramod Prabhakar Bhave, Pune	" 501/-
10)	Shri Vishnu Rajaram Khanolkar, Sion Bombay	" 500/-

Sl. Nos. 5, 6, 9 and 10 have become donors of the Academy.

Shri S. L. Aroskar, Mulund East, Bombay became life-member (Rs. 300/-) and Dr. Nitin J. Vyas, Baroda has enrolled himself as life-subscriber (Rs. 100/-) of Pathway to God.

The Dharmik Grantha Sangrahalaya, Nandgad has donated about 4000 marathi books to Gurudeo Granthalaya of this Academy. We are particularly thankful to Shri N. R. Bondre of Nandgad for this generous gift.

Opening of Academy's Branch in Bombay

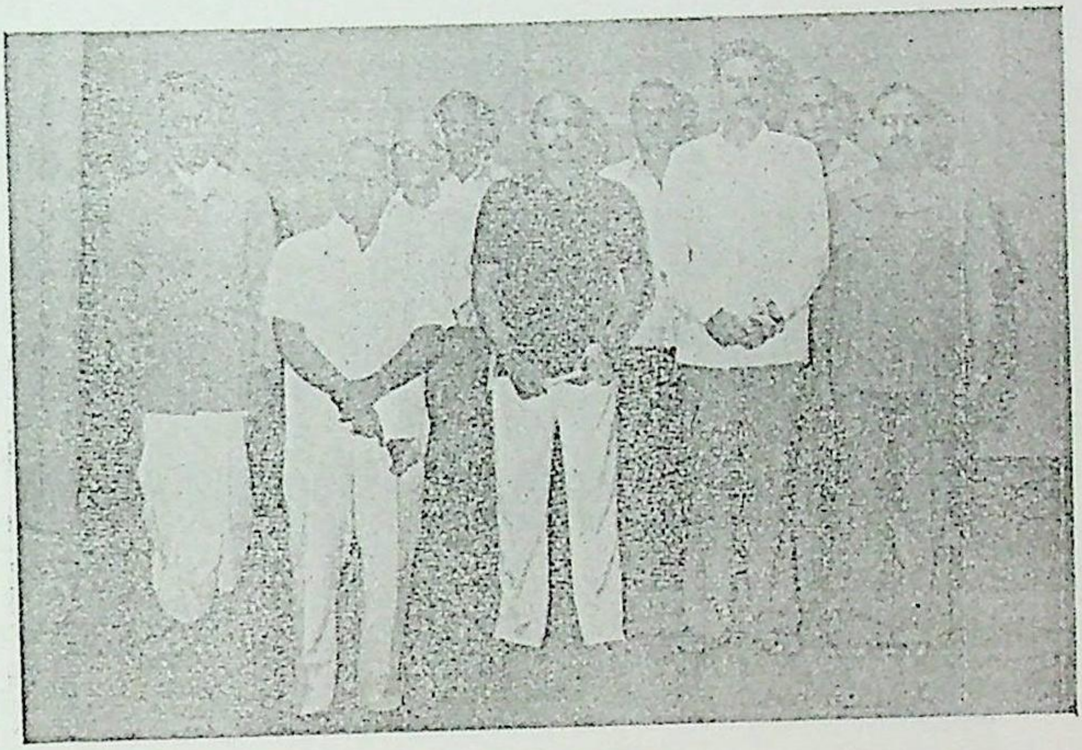
Shri V. S. Page, Chairman, Employment Guarantee Council, Government of Maharashtra, inaugurated in Bombay on 2-5-1982 the opening of the Branch of fhe Academy of Comparative Philosophy and Religion founded by the great philosopher- mystic, Professor R. D. Ranade. Shri Y. P. Pandit Chairman of the local Committee of the Branch was in the chair.

Dr. R.H. Karmarkar, Chairman of Gurudeo Ranade Samadhi Trust, Nimbal and a wellknown Surgeon of Bombay in his welcome speech emphasized the urgent necessity of opening such a branch in Bombay. He mentioned the various activities-philosophical and devotional which the Branch contemplated to undertake. Shri R. P. Kulkarni, member of the Trust explained the aims and objects of the Academy and made a fervent appeal for the publication of Gurudev Ranade's works which are out of print for many years past.

In his inaugural address Shri V. S, Page congratulated the members on their bold attempt to open a branch of the Academy in Bombay. In a reminiscent mood, he referred to his meeting with Gurudeo Ranade in 1954 and stated how greatly he was impressed by Gurudeo Ranade's highly simple way of life, his philosophic heights and the richness and variety of his mystical experiences. Profusely quoting from Jnaneshwar and Tukaram, Shri. Page explained the efficacy of a devout meditation on the name of God imparted by a worthy spiritual teacher. The name of God given by a spiritual teacher has the power, Shri Page asserted, to bestow the vision of God leading to beatitude or Atmanand. He assured his help for any laudable cause which the Bombay Branch of the Academy would undertake.

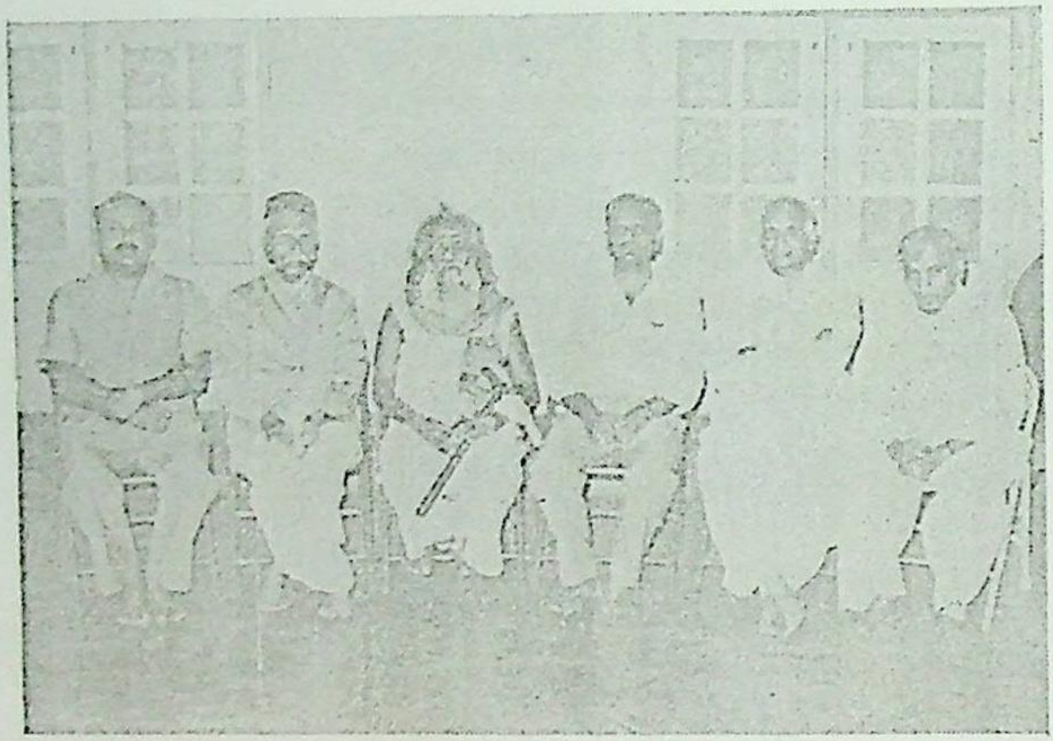
Prof. P. M. Upadhye proposed a vote of thanks.

Visit of Endowment-Commissioner on 18-4-82



Shri. J. V. Parulekar,
Shri. N. S. Metrani.
Shri. G. S. Kulkarni.
Shri. D. B. Parulekar.
Shri. L. R. Arkeri,
Shri. Ramesh kumar,
Shri. D. Basavaraju.
Shri. A. G. Saraf.

Visit of H. H. Vishvanathaji Brahmachari
on 20-4-82



Shri. A. G. Saraf,
Shri. Vishvanathaji,
Shri. Sadanand Kakade.
Shri. J. V. Parulekar,
Shri. G. S. Kulkarni,
Shri. D. B. Parulekar.

I AM MINTY A SQUIRREL TINY

Thrifty, nifty, sprightly
I helped Prince Rama
cross the sea
Got a pat on the back
for all to see
Other eminent
Still bless me
Even at Mahabank-
Yes, that's me

Once a denizen of parks and trees
I live on branches that grow with me
Hundreds of Mahabank Branches-now
and
more to be

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(A Govt. of India Undertaking)

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Visit of Shri L. Nanajundrao

(Special deputy commissioner, Belgaum)

on 4-4-82

Front row

Shri. J. V. Parulekar. Shri. K. D. Sangoram,
Shri L. Nanajundrao. Shri. N. S. Metrani,

Back row

Shri. G. S. Kulkarni Shri. A. G. Saraf,
Shri. D. B. Parulekar, Shri. S. S. Alvi.
Shri. G. D. Bandiwadekar,

काय आपल्या मनांत
ते सांगा आमच्या
कानांत

आमच्या सुलभ कर्ज योजना आणि छोट्या बचत योजना
यांच्या मदतीने तुम्ही तुमची स्वप्न साकार करू शकता.
आपल्या आनंदातच आमचा आनंद.

स्थापना १९१८

दि सारस्वत को-ऑपरेटिव्ह बँक लिमिटेड
अप्सरा सिनेमा बिल्डिंग, डॉ. डी. डी. मार्ग, मुंबई ४०० ००७

तुमची स्वतःची बँक

ADMEET